Isaavaasya Upanishat

With
Commentaries of

Sri Sankaraacharya and Sri Madhwacharya

Original Texts and Translation

Compilation and Transalation by
Ravindranath Acharya

Isaavaasya Upanishat is a book of English translation of the original Sanskrit text of the said Upanishat with its commentaries by Sri. Sankaraachaarya and Sri Madhvaachaarya. Compiled and Translated by Ravindranath Acharya.

Author's address:

K R Ravindranath
S/o Dr. K R Achar
II Road, S N Pet
BELLARY – 583 103
Karnataka, India

Ravindranath_kr@yahoo.com

In loving memory of my late parents

Smt Amrita Bai

And

Dr. Kadlabal Ramachar

PREFACE

आसीनस्य शयानस्य तिष्ठतो व्रजतोऽपि वा ।
रमस्व पुण्डरीकाक्ष हृदये मम सर्वदा ॥

God can be known only through the scripts. That is why he is called *Govinda*. He is not visible for the senses (*na tatra chakshurgacchati, no mano)* nor he can be understood through logic (*naishaa tarkena matiraapaneya)*. Only vedas provide us the information about God, his attributes, his nature, his activities etc. However, it can never be that we can understand God in toto (*yadi manyase suvedeti, daharamevaapi noonam tvam vettha brahmano roopam)*. In this sense, he is "*avijneya*" – unknowable. Thus, God is knowable but not completely. If there is anything that provides us the information about God, it is basically Veda and then come Puraana, Itihaasa, Raamaayanam, Pancharaatram and Brahma Sootra. Upanishats are the texts taken out of Vedas for a faster and comprehensive understanding of the concepts.

Isaavaasya Upanishat has already been translated in English by a few. Then what for is this book? True. This book is meant to provide something that the other translations have not provided. This book provides

1. A simple translation of the original text for an easy reading and understanding.
2. Translation of the two great commentaries from the propounders of Advaita and Dwaita schools of thought.

Understanding of Advaitic version of interpretation is never complete without the knowledge of Dwaitic version. Similarly, Dwaitic version can be well appreciated by only those who have read the Advaitic version. Hence both of them have been provided here.

This book is divided in two sections. The first one contains a simple apparent meaning of the original text. The Sanskrit commentary of Sri. Sri. Raghavendra Teertha Swamiji has been relied upon in this section. This section is meant to cater the beginners and those who have a quest to know but cannot afford to spend more time and efforts for understanding the intricacies. In a way, this section is intended to act like an appetizer.

The second section provides translation for the original commentaries of Sri. Sankaraacharya and Sri. Madhwaacharya, the proponents of Advaitic and Dwaitic Schools of thought respectively. An attempt is made here to provide the translation as near as possible to the original text. Extensive assistance has been derived from the Sanskrit commentaries of Sri Sri Jaytheertha Swamiji while translating the commentaries of Sri Madhwaacharya.

Word-to-word meaning has not been provided as such a thing is intended only for a serious learner and the said learning could better be accomplished only through lessons rather than through the reading of a book.

It is but natural that the translations carry at some or the other point the version, limitations and defects of the translator. Hence, the original texts have also been provided to facilitate the reader to validate the translations if and when the same is found necessary and feasible.

The publication of Geeta Press Gorakhpur has been relied upon for the original text of Sri Sankaraachaya's commentary. Similarly, the publication by one Mr Mulabaagilu Ranganaathaachaya has been relied upon for the original text of Sri. Madhwaacharya's commentary.

While it is not expected that the reader knows Devanaagari script, its knowledge will certainly provide a good readability for the Sanskrit texts. With a view to provide an opportunity to read the texts even for those who are not conversant with Devanaagari script, the original Upanishadic texts are provided even in English script.

It is difficult to read Sanskrit words through English letters. There are several Sanskrit consonants that have their overlapping counterparts in English. In order to overcome this, we usually take recourse to using special characters. This poses problems in data entry in today's computer environment. Hence, the alternative way of using block capitals for certain hard spelt Sanskrit letters. But then the readability itself becomes a challenge in this method. However, I have adopted the same technique of using the block capitals for the hard spelt letters but have made a conscious effort to use them to the bare minimum to facilitate a smooth reading to the extent possible.

My profound respects to my late guruji, Sri A S Bheemasenaacharya who tought me this Upanishat in the early 1980s. Similarly, my unquantifiable respects to my present guruji, Sri. Narashmihaacharya Korlahalli without whose dedicated lessons, I would not have got the

courage to take up this work of translation. Words cannot express my gratitude to him for the pains he has taken in vetting this work of translation.

I am greatful to Pothi.com for providing me an opportunity to publish this book. This print-on-demand scheme will help in limiting the expenditure on printing and storage of printed copies to the minimum. However, the impact it has on the purse of the purchaser is not encouraging. Taking this into consideration, the price of this book is kept at almost the cost price.

I would be extremely thankful for the constructive comments and suggestions for improvements. I may be contacted at ravindranath_kr@yahoo.com.

Karthik bahula Saptami
21st October 2008 Ravindranath Acharya

॥ श्रीः ॥

I N V O C A T I O N

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

poorNamadah poorNamidam poorNaat
poorNamudachyate |
poorNasya poorNamaadaaya
poorNamevaavaSishyate ||

Isaavasya upanishat is a compact set of mantras (verses) that introduces us to God and his attributes, the qualities that we need to possess for the understanding of philosophy, the conviction that we should have in the righteous path and a prayer that we can offer in gratitude for God.

This upanishat belongs to Sukla Yajurveda. Every upanishat has a 'drashta', the discoverer and a presiding deity for it. The sage by name '*swaayambhuva manu*' is its discoverer. Its deity is the supreme Hari in the name of 'Yajna'. The metrics of the mantras are '*anuShtap*' etc.

Upanishats are part of Veda, the ultimate source of knowledge. Vedas are not written by anyone but have existed eternally. Something unusual. If we have a sentence, we find an author for it. However, in the case of Vedas, we do not get their author’s name. They are discovered in piece-meal here and there and the discoverer of such parts is called as *drashta* – meaning the one who has visualized that component. Even though the Vedic text is known to the world through its *drashta*, he never claims to have authored it but on the contrary, invariably says he has only discovered it. Thus, Vedas are recognized as author-less. The full text of Vedas is never available. It is believed to be unlimited. The text of Vedas remains unchanged not just in its meaning but also in the formation of their words and sentences for ever.

Usually, this *ISaavaasya* upanishat is begun with the above invocation. It is however not a part of this upanishat.

In this part of the text, an attempt is made to provide the original text in Devanaagari script, its pronunciation in English, simple apparent meaning in larger font and a commentary in smaller font. The commentary is based on but not the exact translation of the Sanskrit

commentary of Sri Sri Raghavendra Teertha Swamiji (17th Century AD).

A sincere attempt has been made to translate the original commentaries of Sri. Sankaraachaarya (Advaita) and Sri. Madhwaachaarya (Dwaita) in the second part of this book. The Sanskrit commentaries of Sri Sri Jayateertha have been referred to for providing additional comments while translating the commentary of Sri. Madhwaachaaya.

Capital letters are used to represent the harder spelt Sanskrit letters and their lower case is used for their softer counterparts. E.g. Capital D is spelt the way it is done in words like Divine, Drive etc., whereas its lower case, i.e., 'd' is spelt in its softer format the way 'th' is spelt in words like 'the' and 'that'. Similarly, 'N' is spelt like the sound of a bronze bell and 'n' is as in 'name'. 'S' is as 'ce' in 'ocean' whereas 's' is spelt as in 'sea'. 'T' is as in 'tool' whereas 't' is as in 'think'.

Meaning: That is complete and This is complete. This complete emanates from That complete and merges back after driving home the completeness of the complete. The resultant of merger is also complete.

The word "That" here, refers to the original form of God and the word "This" refers to his incarnations. This *mantra* explains that the incarnations of God are as complete as the original God himself and that the completeness of the original is not affected on account of the incarnations or their re-merger. The incarnations exhibit / demonstrate the completeness of God and merge themselves with the original.

The term 'Complete' here, refers to the limitlessness of God in his qualities (attributes), time and spread. He is omni in each of the qualities viz. omnipresent, omniscient, omnipotent and so on. And such qualities are not numbered. They are innumerable and endless. It is never that he has not been there and never again that he will not be there. There is nothing where he is not there and so on. Thus he is पूर्ण (PoorNa), a complete person in all respects.

There is another interpretation for this mantra. In that, the reference to "That" is again to the original form of God but is called as 'parabrahma' and the term "This" is referenced to 'kaaryabrahma', the derived form of god.

॥ॐ शांति: शांति: शांति: ॥

PART – I

Text in Devanaagari and English, Meaning and Commentary

Commentary is based on but not the exact of Sri Sri Raghavendra Teertha Swamiji's khandaartha.

Sri

ISAAVAASYA UPANISHAT

ईशावास्यमिदं सर्वं यत्किन्च जगत्यां जगत् ।
तेन त्यक्तेन भुन्जीथा मा गृधः कस्यस्विद्धनम् ॥१॥

eeshaavaasyamidam sarvam
yatkincha jagatyaam jagat |
tena tyaktena bhunjeethaa maa
gridhah kasyasviddhanam |1|

The universe, in each of its components is occupied by the Lord. Enjoy whatever he gives and do not greed for other's wealth.

This mantra preaches contentment, a basic requirement for any pious person in quest of salvation. The God owns this universe, he is its regulator, he lives in it and it resides in him. We should be happy with whatever he provides for our use.

This mantra prescribes eligibility for the study of philosophy. It is only when one acknowledges the ownership of the entire universe with the God, that he can attain true contentment. With no contentment, one spends most of his time and energy to achieve his worldly desires and hence not fit for philosophical studies.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छथꣳसमाः ।
एवं त्वयि नान्यथेतोस्ति न कर्म लिप्यते नरे ॥२॥

kurvanneveha karmaaNi
jijeevishechchathagm samaah |
evam twayi naanyathetosti na
karma lipyate nare |2|

If you desire to live a hundred years, do so by performing your duties. There is no other way you can avoid getting tainted by the results of your deeds.

Every act of ours done consciously or unconsciously, mentally or physically, voluntarily or involuntarily results in what is called as '*karma phala*' (or just *karma* in short). This is the cause of our future entitlement for the pleasure and pain. The word *karma* literally means action and *phala* means fruits. As long as this '*karma phala*' exists for an individual, he will get as many opportunities to enjoy / suffer its effect. The effect of present karma is usually made available in some future birth or at a future time in the present birth. Thus as every moment passes by, we accumulate as much of an entitlement as would need several future births to utilize it. In each of such births, we continue to amass further entitlements. Thus it is an unending process.

This mantra suggests a way out - Do thy duty and thou art safe. It is something like this. A criminal gets punished for killing another whereas the hangman in the prison, who pulls the noose, is neither punished nor rewarded for the same task of killing. He has only done his duty. Even in Criminal Law, there is some thing called as 'mens rhea', the criminal intention that makes an act criminal. Without that (which of course is implied in certain acts like rash and negligent driving), there is no crime and hence no punishment. Similarly, when we do anything with the understanding that it is in service of God who is omnipresent, we do not get tainted for the same. The performance referred to by this mantra is of the prescribed duties. Only that can save us from the effect of karma and the resultant future births.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताꣳस्ते प्रेत्याभिगच्छंति ये के चात्महनो जनाः ॥३॥

asuryaa naama te lokaa andhena
tamasaavritaah |
taagmste pretyaabhigacchanti ye
ke chaatma hano janaah |3|

Who so ever spoils himself, will land up after his death, in that world called “Asurya” that is characterized by its pitch blinding darkness.

This mantra cautions against self-destruction. Here, the word destruction does not refer to the physical body but speaks of the personality and knowledge. As we go through the subsequent mantras, this aspect gets more and more clear.

The upanishat preaches contentment in its first mantra, stipulates detached performance in its second and condemns impropriety of conduct and knowledge in the third. These are rather the qualifications a person needs to possess to be eligible to study the philosophy. Eligibility is usually termed as अधिकार (adhikaar) in philosophy though it colloquially means right or empowerment.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोन्यानत्येति तिष्टत्तस्मिन्नपो मातरिश्वा दधाति ॥४॥

anejadekam manaso javeeyo
nainaddeva aapnuvan
poorvamarShat|
taddhaavatonyaan atyeti tiShtat
tasminnapo maatariSva dadhaati|4|

He is fearless. He is the supreme. He is faster than the mind. The gods also cannot get (know) him (fully) but he knows (everything) even before anybody knows. Standing still, he surpasses everything that runs. Vaayu, the air god offers to him the deeds of all beings.

Having explained the eligibility of the student, the upanishat now proceeds with the subject, i.e., the characteristics of God. The word ‘*ekam*’ can be interpreted as ‘the only’ and also as ‘the most important’. If it is taken to mean that he is the only one who exists, the other

references that he surpasses the running, that gods also cannot know him fully that Vaayu offers him the deeds of all beings will carry no meaning. Hence it (the meaning 'only') is not considered as relevant in the present context.

Hindu philosophy is often dubbed as polytheistic – meaning the philosophy that propounds the existence of multiple gods. In fact, the Hindu philosophy, in all its versions asserts that there is only one God who is supreme. He is the commander-in-chief, the CEO and the owner of this universe. Under him is a large hierarchical establishment of administration. The individuals occupying such positions are also called *deva* (god). The term god for these administrators would just mean that they are the office bearers of their respective domains. E.g., God Agni is in charge of fire, God Varuna is in charge of water and so on. Under them there are a host of junior gods who manage their individual functionalities and above them are gods like *praaNa, brahma,* and their feminine counterparts viz. *bhaarati, saraswati.* Above them is godess *laxmi* and above her is the ultimate, the one and the only supreme God referred to as *naaraayaNa, viShNu, hari* and other innumerable names. In fact every name in this world is primarily his name.

God Pravaha Vaayu is in charge of the wind and Mukhya Vaayu, who is also in charge of breathing and a host of other activities, controls Pravaaha Vaayu. The above mantra refers to this Mukhya Vaayu also called as *praaNa,* as the person who submits the deeds of all living beings to the God.

तदेजति तन्नेजति तद्दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्य(अस्य) बाह्यतः ॥५॥

tadejati tannejati taddoore
tadvantike |
tadantarasya sarvasya tadu
sarvasya (asya) baahyatah |5|

He is fearless and he is terror. He is very near and at the same time he is very far. He is within everything and at the same time, he is outside all those things.

The God is in and out of everything – omnipresent. There is no place, however subtle or huge may it be, where the God is not present. He is present in the minutest of the minute and also in places even beyond the universe. He is very close to every body and at the same time at the farthest end for all. A gross example to understand this concept of omnipresence may be "space". It is present everywhere. It is encompassing the universe and it is there even within the nucleus of the atom. This example is just to understand how a thing can be so minute and still so large. It should not be extended to equate space with God.

He is absolutely fearless. Even the powerful are scared of him. The Veda says, it is the fear of God that makes the wind to blow, the Sun to rise, fire to burn and so on.

यस्तु सर्वाणि भूतान्यत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥६॥

yastu sarvaaNi
bhootanyatmnyevaanupaSyati
sarvabhooteShu chaatmanam tato na
vijugupsate |6|

Whoever finds the presence of every object, animate or inanimate within God and the presence of God inside all such objects will have nothing to fear.

It is not just knowing the presence of God that suffices here but the factual realization is what that is needed. Whoever reads the previous mantra (verse) will know, by virtue of such reading, that god is omnipresent. That doesn't mean he has become fearless. Realizing the presence of God within and without every object is what is envisaged. What does this realization mean? It is the feel of God in each of the objects, the feel that everything happens as per his wish, the feel that he is the savior and so on.

It is very difficult to practice this concept of feeling the presence of God in every object. If we try this, we land up finding no place to walk on,

nothing to eat, no place to empty our bowels and so on. Only the extraordinarily elevated soul can manage the feel of God at all places. Hence, the concept of “Idol Worship”. The religion and philosophy of Hindus never preach the worship of inert granite, marble or bronze idols. It is the God consecrated in these idols that need to be worshiped. These are the objects where we can start feeling the presence of the omnipresent with least hindrance. Graduating from this stage, we will be required to feel the presence of God in raw objects like stones of Gandaki River (Salagram) and the coral reefs (Sudarsan) of Gujarath and Rameswaram. Then in living persons like ones own mother, the embodiment of love and affection, then in the father, in the teacher, in the guest and so on – an achievable path of progress.

यस्मिन् सर्वाणि भूतन्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कश्शोक एकत्वमनुपश्यतः ॥७॥

yasmin sarvaaNi
bhootanyatmaivaabhoodvijaanatah|
tatra ko mohah kaSSoka
ekatvamanupaSyatah |7|

He who understands that God was there in everything and everything was in Him (even in the past - not just in the present) and understands that God in every object is one and not different has no misapprehension and no sorrow.

This mantra emphasizes what was told earlier with a further explanation that the omnipresence of God is not just the present state of affair but has been so even in the past (and in the future as well). It also says that God present in different object of different shape, size, colour, nature etc is one and uniform. His qualities will not change with the objects he dwells in. Whoever understands this has a clear vision and nothing to grieve.

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् ।
कविर्मनीषी परिभूस्स्वयम्भूः याथातथ्यतोऽर्थान्
व्यदधाच्छाश्वतीभ्यस्समाभ्यः ॥८॥

sa paryagaacchukram
akaayamavraNamasnaaviram
Suddhamapaapaviddham |

kavirmaneeshee paribhoosvayambhooh
yaathaathathyatorthaan
vyadadhaachaaSvateebhyas-samaabhyah |8|

He who has understood as explained above, obtains God, the one who is

1. sorrowless,
2. devoid of *Linga Deha* (the basic enclosure that leads to births and deaths),
3. eternally free from injuries,
4. devoid of materialistic body,
5. pure,
6. untainted by sin,
7. omniscient,
8. the regulator of mental activities of all animate objects,
9. the master of everything,
10. independent and
11. the creator of the real physical universe in the past present and future.

The one, who understands, feels and realizes the omnipresence of God, achieves God. In the sense, he gets God as his mentor. The Upanishat further explains the qualities of God, as the one who is without sorrow (shukram – shoka rahitam) meaning the one who has only happiness and no sorrow – not even a trace of it. He is formless (akaayam) in the

sense that he does not have the inert body, the '*linga deha'* that remains attached to all living beings till they attain salvation. He is immutable (avraNam) meaning, he is never subjected to injury, deformity or any age related change. He remains the same eternally. He doesn't have body of flesh, blood, bones or for that matter any kind of tangible material (asnaviram). He is pure (shuddham) – is not tainted by defects or deficiency of any kind and has no negative qualities. He has no sin (apaapaviddham) – neither did he have it at any time nor will he acquire any even in future. He is wise (kavi) – his wisdom has no bounds. He regulates the mental discipline (maneeshi) of all beings. He is the ruler of the universe (paribhoo). He is his own master (swayambhoo) – there is no one regulating him. He has been the creator (vyadhadaat) of the realistic (yaathatharthatho) universe (arthaan) eternally (shaswateebhyah samaabhyah).

Having given a very brief description of God, the upanishat now proceeds to explain the fruits of proper and improper learning.

अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाँरताः ॥९॥

andhantamah praviSanti
yevidyaamupaasate |
tato bhooya iva te tamo ya
vu vidyaayaagm rataah |9|

He who practices the wrong knowledge will enter the place called *Andhantamas.* The one who merely practices the proper knowledge will enter a still darker place.

Practicing knowledge means studying in full faith, preaching and adopting it in the daily life. The upanishat condemns the practice of wrong knowledge. The upanishat is more vocal on condemning those who restrict themselves only to the practice of proper knowledge. What exactly does this mean? If practicing wrong knowledge is forbidden, it

is understandable. But the upanishat criticizes the practice of even proper knowledge. Does it mean that no one should practice any knowledge? Given the force with which it condemns the practice of proper knowledge, it looks like practicing improper knowledge is a safer option. No, the upanishat does not forbid the practice of proper knowledge. It condemns those who limit themselves to the proper knowledge and does not either bother about the improper knowledge that is doing rounds or would rather say "that is also correct".

Being in the right path is not enough. Taking others also in the right path is what is expected of every individual who seeks salvation.

अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१०॥

anyadevaahurvidyayaa
anyadaahuravidyayaa |
iti SuSruma dheeraaNaam ye
nastadvichachakshire |10|

We learn from those wise men who have had realization, that the fruits of practicing proper knowledge are different from those of condemning the improper.

The upanishat clarifies that performance and criticism are two different tasks. They bear different fruits. One who only practices proper knowledge cannot be content in being in the right path. Similarly the one who only criticizes / condemns wrong knowledge cannot skip performance of the right one. We should do both.

विद्यांचाविद्यांच यस्तद्वेदोभयं सह ।
अविद्यया मृत्युम् तीर्त्वा विद्ययामृतमश्नुते ॥११॥

vidyaanchaavidyaancha
yastadvedobham saha |
avidyayaa mrityum teertvaa
vidyayaamritamaSnute |11|

He who knows the art of (practicing) Proper Knowledge and (condemning) Improper Knowledge will overcome the death and attain Salvation.

Moksha, the salvation has two components – Pleasure and painlessness. What we have now is a mixture of both pain and pleasure. Nobody on earth has only pleasure or only pain. It is always a combination. Every one endures to achieve absolute pleasure. Not just the absence of pain. Hence to achieve this, there is a need for the two-pronged approach. Condemning the improper knowledge that fructifies in removing the pain and practicing the proper knowledge, that fructifies as absolute pleasure.

अधंतमः प्रविशन्ति येऽसंभूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्याꣳरताः ॥१२॥

andhantamah praviSanti
yesambhootimupaasate |
tato bhooya iva te tamo ya vu
sambhootyaagm rataah |12|

Those who practice the concept that God is not the creator will enter Andhantamas the world of blinding darkness. Those who practice the concept that God is only the Creator will enter a worse world.

God is the creator, protector and the destroyer. Those who believe that God is not the creator and that everything is born on its own or man made or that God has only created some and so on will land themselves up in the Andhantamas. Those who believe that God has only created and that he is not responsible for its administration, destruction etc., will have a worse world as their destination.

The concepts of practicing the right knowledge and condemning the wrong apply here also.

अन्यदेवाहुस्संभवादन्यदाहुरसंभवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१३॥

anyadevaahussambhavaad
anyadaahurasambhavaat |
iti SuSruma dheeraaNaam ye
nastadvichachakshire |13|

We learn from those wise men, who taught us the path of realization, that the fruits of believing God as the Creator are different from those of believing that he also the destroyer.

सम्भूतिं च विनाशं च यस्तद्वेदोभय॰सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥१४॥

sambhootim cha vinaaSam cha
yastadvedobhayagm saha |
vinaaSena mrityum teertvaa
sambhootyaamritamaSnute |14|

He who realizes that God is the creator and the destroyer will overcome the death with the realization as destroyer and achieve salvation with the realization as creator.

The reference to Creation and Destruction is symbolical. We need to understand all the eight qualities with their mention. The eight qualities are:

1. Srishti – Creation
2. Sthiti – Protection
3. Samhaara – Destruction
4. Niyamana – Administration
5. Bandha – Binding

6. Moksha – Release
7. Jnaana – Knowledge
8. Ajnaana – Ignorance

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१५॥

hiraNmayena paatreNa
satyasyaapihitam mukham |
tatvam pooShannapaavriNu
satyadharmaaya driShtaye |15|

O! God the Complete and the true embodiment of all good qualities, your face is hidden behind the aura of Sun. Unveil that face to me, the one who has embedded you in the heart.

The upanishat has a flow of its own. It prescribed the essential qualities that are needed for a seeker through the first two mantras. Then it put forth the characteristics of God in brief, results of understanding such characteristics, impact of practicing wrong knowledge and the danger involved in being indifferent to it. Now, it provides us a beautiful prayer. Pray for what? Pray for the glimpse of the great glowing face. Whose face? The face of the one who is complete, who is *satya,* the complete embodiment of *sat,* the good qualities. It indicates at the same time the essential quality that one should posses before he prays – that he should be *satyadharma* – in the righteous path and holding God in his heart.

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥१६॥

pooshan ekarShe yama soorya
praajaapatya vyooha raSmeen
samooha |
tejo yatte roopam kalyaanatamam
tatte paSyaami | 16 |

O! The absolute (*pooshan*), the ultimate wise (*ekarshe*), the universal regulator (*yama*), the yearned destination for all wise people (*soorya*), the creator of Prajaapati Brahma, the creator (*praajapatya*), facilitate (*vyooha*) my realisation (*rasmeen*), enhance (*samooha*) my external knowledge and Aura (*teja*) so that I can see your most sacred (*kalyaana tamam*) form (*roopam*).

The prayer continues with the appreciation of a few supreme qualities of God and seeks an enrichment of both the forms of knowledge viz., *swaroopa*, the inherent and the *baahya*, the external. It ultimately seeks in all its earnestness, a glimpse of God, the holiest.

योसावसौ पुरुषस्सोऽहमस्मि ॥१७॥

yosavasau puruShassohamasmi |17|

That God, who dwels in all beings (*purusha*), dwels in *asu, mukhya praana* (the god of life) is the supreme (aham), ever existing and embodiment of knowledge (*aham*).

The words सोऽहमस्मि (sah aham asmi) apparently mean, “He is me”. This meaning is totally out of context. This is a sequence of prayer and there is no reason why the seeker should say that he is himself the worshipped (God) at this juncture. This apart, if anybody is to equate himself to another, he will highlight the qualities that are in common for both. Whereas here, the prayer highlights the following qualities whose presence cannot be even remotely suspected in the seeker:

1. The absolute (*pooshan*)
2. The ultimate wise (*ekarshe*)
3. The universal regulator (*yama*),
4. The yearned destination for all wise people (*soorya*)
5. The creator of Prajaapati Brahma, the creator (*praajapatya*)

Hence there is a need to analyze the words and take out the embedded meaning as spelt out above. That will fit into the same flow of prayer where in the qualities are recollected.

The word 'asau' in 'yosavasou' (योसावसौ) has a very special reference to God. The demons (Asura) are so powerful that they can enter and influence anybody's mind. The exceptions are Mukya Vaayu or Praana as he is popular, his wife Bhaarati Devi, his senior Brahma, the creator and his wife Saraswati Devi, Laxmi Devi, the goddess who is next only to Naarayana the God and Naarayana himself. Thus a reference to God as a dweller in asu, indicates that he is far superior to praaNa, the life and strength of all beings. It also indicates that God is not influenced by the demons and also that he dwells and influences even where the most powerful cannot enter or influence. The Kenopanishat also explains this quality as "*praaNasya praaNah*" meaning the regulator (*praaNah*) of the one who regulates (*praaNasya*) every activity. The same words also mean that he is the life of the life provider (*praaNa* means life).

वायुरनिलममृतमथेदं भस्मान्तꣳशरीरम् ।
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥१८॥

vaayuranilamathedam bhasmaantagm Sareeram |
Om krato smara kritam smara krato smara kritam smara |18|

Vaayu, the god of life who is dependent (*anilam*) on you does not die (*amritam*) though this physical body (of all the living beings) where he dwells gets destroyed. O!

Embodiment of virtues(*om*), embodiment of knowledge (*krato*), remember my good deeds. O! Embodiment of knowledge, remember by good deeds.

The prayer continues. Even Vaayu who is dependent on you for everything is immortal. There is no need to say that you are immortal. When a body collapses, the dweller of that body (the jeeva) quits it and suffers the pain. This suffering is called death. Now that God is understood to be dwelling in all beings and objects, is it that he also suffers death as each of such objects collapse? No says the upanishat. Even Vaayu the life god who dwells in all living beings and is entirely dependent on God doesn't suffer death due to the collapse of bodies where he dwells. When a servant is immune to sorrow, how can his master be a sufferer? He is certainly untouched by the pangs of death.

The prayer continues and seeks God to remember the good deeds and bless the seeker. The prayer is repeated to emphasize the earnestness of it.

अग्ने नय सुपथा राये अस्मान्विश्वानि
देव वयुनानि विद्वान् ।
युयोध्यस्माज्जुहुराणमेनो भूयिष्ठां ते
नम उक्तिं विधेम ॥१९॥

agne naya supathaa raaye asmaan
viShvani deva vayunaani vidvaan |
yuyodhyasmaajjuhuraaNameno
bhooyiShTWèûaam te nama uktim vidhema |
19|

O! Agni, please take us through the righteous path that leads to the wealth of Moxa. O! God, all the practice of knowledge done by us must be enough to make us eligible for this. You are the knower of all knowledge. Destroy our sinful karma, the cause of our future births. We offer our devout obeisance to you.

Here, God is addressed as Agni, the name usually referenced to the Fire God. Every name primarily addresses the one and the only God. However, the names are, for the practicality reasons, used to identify other gods. As described in Taittareya Upanishat, God creates other beings, lends his name to them, takes their shape, enters them, energizes them and regulates them. Thus, here Agni is referred to God as the person who leads others (*anga netrutvaat agnih*). Since the prayer is for leading in the righteous path leading to *moksha*, God is appropriately addressed as Agni, the leader.

The upanishat concludes with salutations in plenty. What else can we offer to God who is the owner of anything and everything in this universe – isaavaasyamidam sarvam.

॥ॐ शांतिः शांतिः शांतिः ॥

। अच्युताय नमः अनन्ताय नमः गोविन्दाय नमः ।

PART – II

Advaita and Dwaita Commentaries with Original Text

Introduction

Sankaraacharya: Sri Sankaraacharya provides a brief introduction to the Upanishat before he proceeds to interpret the mantras. It is something like preparing the mindset for the understanding of the Upanishat.

ईशिता सर्वभूतानां सर्वभूतमयश्च यः ।
ईशावश्येन सम्बोध्यमीश्वरं तं नमाम्यहम् ॥

ईशा वास्यमित्यादयो मन्त्राः कर्मस्वनियुक्ताः। तेषामकर्मशेषस्यात्मनो याथात्म्यप्रकाशकत्वात् । याथात्म्यं चात्मनः शुद्धत्वापापविद्धत्वैकत्वनित्यत्वाशरीरत्व सर्वगतत्वादि वक्ष्यमाणम् । तच्च कर्मणा विरुद्ध्येतेति युक्तः एवैषां कर्मस्वनियोगः ।

This Upanishat does not preach 'Karma', the performance of duties (ईशा वास्यमित्यादयो मन्त्राः कर्मस्वनियुक्ताः) but explains the nature of God. It propounds God as pure, sinless, single, eternal, formless, omnipresent etc and this contradicts the karma theory and hence this upanishat does not preach karma.

न ह्येवंलक्षणमात्मनो याथात्म्यमुत्पाद्यं विकार्यमाप्यं संस्कार्यं कर्तृभोक्तृरूपं वा येन कर्मशेषता स्यात् । गीतानां मोक्षधर्माणां चैवम्परत्वात् । तस्मादात्मनोऽनेकत्व कर्तृत्व भोक्तृत्वादि चाशुद्धत्वापापविद्धत्वादि चोपादाय लोकबुद्धिसिद्धं कर्माणि विहितानि ।

God of above nature cannot be thought of as metamorphosing and getting subjected to performance of duties and entitlement to or

enjoyment of its fruits. Hence all the upanishats do preach only the aforesaid qualities of God. Even Bhagavad Geeta and Moksha Dharma texts also explain the aforesaid real nature of God. Hence the Karma theory is for those ordinary men who cannot think beyond dualism (existence of more than one object), performance, enjoyment etc.

यो हि कर्मफलेनार्थी दृष्टेन ब्रह्मवर्चसादिनादृष्टेन स्वर्गादिना च द्विजातिरहं न काणकुब्जत्वाद्यनधिकारप्रयोजक धर्मवानित्यात्मानं मन्यते सोऽधिक्रियते कर्मस्विति ह्यधिकारविदो वदन्ति ।

The wise, who know the eligibility criteria say that the one

i) who has a desire for the visible benefits of Karma like Brahma Tejas (The prowess derived out of leading a life as per the scriptures) or
ii) who has a desire for the invisible benefits like Heaven and
iii) who is a *dwija* (one who has been initiated to veda) with no disabilities like blindness or dwarfness is eligible for the path of Karma.

तस्मादेते मन्त्रा आत्मनो याथात्म्यप्रकाशनेन आत्मविषयं स्वाभाविकमज्ञानं निवर्तयन्तः शोकमोहादि संसारधर्म विच्छित्तिसाधनमात्मैकत्वादिविज्ञानमुत्पादयन्ति ।

Thus this upanishat presents the true picture of God thereby removing the natural *ajnaana,* (ignorance) leading to the destruction of *sansaara* (the cycle of births and deaths), which is characterized by sorrow and illusion and bestows the knowledge of oneness of God with everything.

इत्येवमुक्ताधिकार्यभिधेयसंबन्धप्रयोजनान्मन्त्रान्संक्षेपतो व्याख्यास्यामः ।

Thus, having explained *adhikaari, abhidheya, sambhandha* and *prayojana of* this Upanishat, we offer our interpretation to these mantraas as under:

[Every book should essentially have four components viz., adhikaari (Target audience), *viShaya* (subject matter – also termed as *abhidheya*), *sambandha* (their inter-se relationship) and *prayojana* (benefit). The above introduction briefly explains these four components].

Madwaacharya: Madhwaacharya has a unique style of providing interpretation through quotations from various scripts. The quotes are so apt that in most of the cases, they adequately explain the inherent meaning of the Upanishat without a need for any further explanation.

नित्यानित्यजगद्धात्रे नित्याय ज्ञानमूर्तये ।
पूर्णानन्दाय हरये सर्वयज्ञभुजे नमः ॥

यस्माद्ब्रह्मेन्द्ररुद्रादिदेवतानां श्रियोऽपि च ।
ज्ञानस्फूर्तिस्सदा तस्मै हरये गुरवे नमः ॥

स्वायम्भुवो मनुरेतैर्मन्त्रैर्भगवन्तमाकूतिसूनुं यज्ञनामानं विष्णुं तुष्टाव ।

Swaayambhuva manu prayed Vishnu the God who had incarnated himself in the name 'Yajna'. Yajna is the son of Aakooti, daughter of Swaayambhuva himselves. Thus, Swayambhuva prayed his God who was his grandson with these mantras.

Thus speaks *brahmaaNda* puraana:

स्वायम्भुवस्स्वदौहित्रं विष्णुं यज्ञाभिधं मनुः ।
ईशावास्यादिभिर्मन्त्रैस्तुष्टावाऽवहितात्मना ॥

रक्षोभिरुग्रैस्सम्प्राप्तः खादितुं मोचितस्तदा ।
स्तोत्रम् श्रुत्वैव यज्ञेन तान्हत्वाऽवध्यतां गतान् ॥

प्रादाद्धि भगवांस्तेषामवध्यत्वं हरः प्रभुः ।
तैर्वध्यत्वं तथान्येषामितः कोऽन्यो हरेः प्रभुः ॥

इति ब्रह्माण्डे

A Manu (the person who starts the worldly creation) by name *swaayambhuva* was attacked by the cruel demons with intent to eat him up. He then, with an unperturbed mind prayed his daughter's (Aakooti's) son by name Yajna with these mantras. Yajna is the incarnation of the supreme God Vishnu also known as Hari. These demons had a boon of immortality from Lord Hara (Rudra). Hence no one was capable of destroying those demons except lord Hari. Yajna, the incarnation of Hari rescued *swaayambhuva* and killed those dreaded demons.

भागवते चायमेवार्थ उक्तः ।

Even Bhaagavata puraana speaks of the same. (The name of the discoverer, presiding deity etc are also mentioned there).

ISAAVAASYA UPANISHAT

ईशावास्यमिदं सर्वं यत्किन्च जगत्यां जगत् ।
तेन त्यक्तेन भुन्जीथा मा गृधः कस्यस्विद्धनम् ॥१॥

eesaavaasyamidam sarvam
yatkincha jagatyaam jagat |
tena tyaktena bhunjeethaa maa
gridah kasyasviddhanam |1|

Sankaraacharya: ईशा ईष्ट इतीट् तेनेशा । ईशिता परमेश्वरः परमात्मा सर्वस्य । स हि सर्वमीष्टे सर्वजन्तूनामात्मा सन्प्रत्यगात्मतया तेन स्वेन रूपेणात्मनेशा वास्यमाच्छादनीयम् ।

The word '*eeSa'* is derived from the root '*eeshT'* meaning the one who rules. God is the ruler of everything. He is the soul of every being. He is there in every being in the form of *pratyagaatma* and he wraps everything. (The word *eeSaavaasyam* is split as *eeSa* and *vaasyam.* Thus the word coveys the meaning that God covers / wraps everything).

किम्? इदं सर्वं यत्किन्च यत्किन्चिज्जगत्यां पृथिव्यां जगत्तत्सर्वं स्वेनात्मना ईशेन प्रत्यगात्मतयाहमेवेदं सर्वमिति परमार्थसत्यरूपेणामृतमिदं सर्वं चराचरमाच्छादनीयं स्वेन परमात्मना ।

What all is wrapped? Everything. Everything on earth is covered by God, who finds everything, mobile or immobile, as his own *pratyagaatma* forms that are true in eternity.

यथा चन्दनागर्वादेरुदकादिसम्बन्धजक्लेदादिजमौपाधिकं दैर्गन्ध्यं तत्स्वरूपनिघर्षणेन आच्छाद्यते स्वेन पारमार्थिकेन गन्धेन । तद्वदेव हि स्वात्मनि अध्यस्तं स्वाभाविकं कर्तृत्वभोक्तृत्वादिलक्षणं जगदद्वैतरूपं जगत्यां पृथिव्याम् जगत्यामिति उपलक्षणार्थत्वात्सर्वमेव नामरूपकर्माख्यं विकारजातं प्ररमार्थसत्यात्मभावनया त्यक्तं स्यात् ।

The way, when scents are mixed in water, they cover the badly smelling particles existing in water with their fragrance and remove the bad odor, God covers the natural sense of owning up the deeds (*kartritva)* or the enjoyment of their fruits (*bhokritva)* in every being by any name, shape or action and removes those feelings for good with the sense of oneness with God.

एवमीश्वरात्मभावनया युक्तस्य पुत्राद्येषणत्रयसंन्यास एवाधिकारो न कर्मसु । तेन त्यक्तेन त्यागेनेत्यर्थः । न हि त्यक्तो मृतः पुत्रो वा भृत्यो वा आत्मसम्बन्धिताया अभावाद् आत्मानं पालयति अतस्त्यागेन इत्ययमेव वेदार्थः – भुञ्जीथाः पालयेथाः ।

Thus the one who has the oneness feeling with God is qualified for the renunciation of worldly desires of son, wife, wealth etc and not for *karma* (the performance of duties). A deserted son or servant will not serve the person deserting them. Hence, the word '*tyaaga'* (renunciation) is used in this sense by the upanishat. The word *'bhunjeethaah'* (enjoy) should be interpreted to mean '*paalayethaah'* (to take care).

एवं त्यक्तैषणस्त्वं मा गृधः गृधिमाकाङ्क्षां मा कार्षीर्धनविषयाम् । कस्यस्विद्धनं कस्यचित्परस्य स्वस्य वा धनं मा काङ्क्षीरित्यर्थः । स्विदित्यनर्थको निपातः ।

Thus having renounced the worldly desires, do not crave for wealth be it yours or of others. '*swit'* is a meaningless expression.

अथवा मा गृधः । कस्मात्? कस्यस्विद्धनमित्याक्षेपार्थो न कस्यस्विद्धनमस्ति यद्गृधेत् । आत्मैवेदं सर्वमितीश्वरभावनया सर्वं त्यक्तमत आत्मन एवेदं सर्वमात्मैव च सर्वमतो मिथ्याविषयां गृधिं मा कार्षीरित्यर्थः ॥

In other words, do not desire. Why? Because, there is nothing like other's wealth that can be craved for. Once you understand the oneness of everything with God and renounce everything as illusion, there is nothing to desire.

Madhwaacharya: ईशस्यावासयोग्यमीशावास्यम् । जगत्यां प्रकृतौ । तेनेशेन त्यक्तेन दत्तेन भुञ्जीथाः ॥

स्वतः प्रवृत्यशक्तत्वादीशावास्यमिदं जगत् ।
प्रवृत्तये प्रकृतिगं यस्मात्स प्रकृतीश्वरः ॥

तदधीनप्रवृत्तित्वात्तदीयं सर्वमेव तत् ।
तद्दत्तेनैव भुञ्जीथा अतो नान्यं प्रयाचयेत् ॥

इति ब्रह्माण्डे।

That which deserves occupancy (*aavaasyam*) of God is ee*Saavaasyam.* The word *jagat* means '*prakriti*' the universe (not just the earth). Thus, we should enjoy whatever has been granted by God (i.e. we should be contented with whatever we get in the natural course – should not beg others). The word '*tyakta*' means '*datta*' (given).

brahmaNda purana says: The universe cannot act on its own. Hence God enters and energizes it. Since the entire universe acts under his control, everything belongs to him. Hence we should enjoy with whatever is granted by him and should not beg others.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छथ॰समाः ।
एवं त्वयि नान्यथेतोस्ति न कर्म लिप्यते नरे ॥२॥

kurvanneveha karmaaNi
jijeevishechchathagm smaah |
evam twayi naanyathetosti na
karma lipyate nare |2|

Sankaraachaarya: एवमात्मविदः पुत्राद्येषणात्रय सन्यासेनात्मज्ञाननिष्टतयात्मा रक्षितव्य इत्येष वेदार्थः । अथ इतरस्यानात्मज्ञतया आत्मग्रहणाय अशक्तस्येदमुपदिशति मन्त्रः ।

Thus one has to protect himself through the renouncement of the most desired aspects like son and through the sincere adaptation to the knowledge of oneness with God. This is the intent of Veda. The following mantra is directed at those others who are not capable of understanding this concept of oneness with God.

कुर्वन्नेव इह निवर्तयन्नेव कर्माण्यग्निहोत्रादीनि जिजीविषेज्जीवितुमिच्छेच्छतं शतसङ्ख्याकाः समाः संवत्सरान् । तावद्धि पुरुषस्य परमायुर्निरूपितम् । तथा च प्राप्तानुवादेन यज्जिजीविषेच्छतं वर्षाणि तत् कुर्वन्नेव कर्माणीत्येतद्विधीयते ।

If you desire to live a hundred years, you can do so only if you keep doing the prescribed tasks like '*agnihotra*'. Hundred years is considered as the maximum life span of a person. Thus we can deduce that Veda (upanishat) prescribes that any one who desires to live a hundred years, he shall do so by doing the prescribed duties.

एवमेवम्प्रकारेण त्वयि जिजीविषति नरे नरमात्राभिमानिनीत एतस्मादग्निहोत्रादीनि कर्माणि कुर्वतो वर्तमानात् प्रकारादन्यथा प्रकारान्तरं नास्ति येन प्रकारेणाशुभं कर्म न लिप्यते कर्माणा न लिप्यत इत्यर्थः । अतः शास्त्रविहितानि कर्माण्यग्निहोत्रादीनि कुर्वन्नेव जिजीविषेत् ।

Thus for you the human, there is no way you live other than through the performance of prescribed duties like '*agnihotra*'. With this alone, you can remain untainted by the evils of the bad deeds. Hence, you should desire to live only with the performance of duties like '*agnihotra*' as prescribed by the scriptures.

कथं पुनरिदमवगम्यते पूर्वेण संन्यासिनो ज्ञानिष्ठोक्ता द्वितीयेन तदशक्तस्य कर्मनिष्ठेति ।

How then should we know that the first mantra is meant for those who can renounce the desires and the second is for those who cannot?

उच्यते ज्ञानकर्मणोर्विरोधं पर्वतवदकम्प्यं यथोक्तं च स्मरसि किम् । इहाप्युक्तं 'यो हि जिजीविषेत् स कर्म कुर्वन्' 'ईशावास्यमिदं सर्वम्' 'तेन त्यक्तेन भुञ्जीथाः' 'मा गृधः कस्यस्विद्धनम्' इति च । न जीविते मरणे वा गृधिं कुर्वीतारण्यमियादिति च पदम् । ततो न पुनरीयात् इति सन्यासशासनात् । उभयोः फलभेदं च वक्ष्यति ।

It is well said that the difference between the path of *jnaana* (knowledge) and *karma* (performance) is as stable as a mountain. Even here it is said "He who desires to live shall do so by performance", "Everything is covered by God", "Hence live a renounced life", "Do not greed for other's wealth". There should be no greed either in life or in death. "Should go to woods and should not return" are the dicta for the renounced. The difference in effect of the two paths is also explained.

इमौ द्वावेव पन्थानावनुनिष्क्रान्ततरौ भवतः क्रियापथश्चैव पुरस्तात्संन्यासश्चोत्तरेण । निवृत्तिमार्गेण एषणात्रयस्य त्यागः । तयोः सन्यासपथ एवातिरेचयति । न्यास एवात्यरेचयत् इति च तैत्तिरीयके ।

द्वाविमावथ पन्थानौ यत्र वेदाः प्रतिष्ठिताः ।
प्रवृत्तिलक्षणो धर्मो निवृत्तिश्च विभावितः ॥

इत्यादि पुत्राय विचार्य निश्चितमुक्तं व्यासेन वेदाचार्येण भगवता । विभागश्चानयोः दर्शयिष्यामः ।

There are only two paths for salvation. The path of Karma on the one hand and the path of renunciation on the other. The later is through the detachment from the most desired things like son, wife etc. Of these, the path of renunciation is the supreme one. Even the Taittareeya speaks of the same:

"There are two Vedic paths, the one which goes with worldly desires and the other excels with their renunciation".

Lord Vyaasa, the principal teacher of Vedas has preached these definitive aspects to his son. We will further explain the difference between these paths in subsequent parts of this text.

Madhwaachaarya: अकुर्वतः कर्म न लिप्यते इति नास्ति ।

It is never that one does not get tainted with the evil fruits of 'karma' if he refrains from the performance of prescribed duties.

"अज्ञस्य कर्म लिप्येत कृष्णोपास्तिमकुर्वतः ।
ज्ञानिनोऽपि यतो ह्रास आनंदस्य भवेद्ध्रुवम् । अतोऽलेपेऽपि लेपस्यादतः कार्यैव सा सदे" ति नारदीये ॥

naarada puraNa says:

"It is certain that the ignorant (those who have not yet attained the enlightenment) get tainted with the results of karma if he does not worship Krishna. Even the enlightened (liberated) souls will have diminished pleasure if they do not do the ordained duties. Since the karma taint stains (if they fail in the performance of duties) even those who are normally immune to karma, one should always do the prescribed tasks".

असुर्या नाम ते लोका अन्धैन तमसाऽऽवृताः ।
ताꣳस्ते प्रेत्याभिगच्छंति ये के चात्महनो जनाः ॥३॥

asuryaa naama te lokaa andhena
tamasaavritaah |
taagmste pretyaabhigacchanti ye
ke chaatmahano janaah |3|

Sanakaraacharya: असुर्याः परमात्मभावमद्वयमपेक्ष्य देवादयोऽप्यसुरास्तेषाञ्च स्वभूता लोका असुर्या नाम । नामशब्दोऽनर्थको निपातः।

Everyone except the *paramaatma,* the God as conceived in monoism, including the gods (like *indra, varuna etc*) is *"asura"*. Their *loka* (world) is called *"asurya"*. The word *naama* is a useless expression.

ते लोकाः कर्मफलानि। लोक्यन्ते दृश्यन्ते भुज्यन्त इति जन्मानि। अन्धेनादर्शनात्मकेनाज्ञानेन तमसावृता आच्छादिताः तान्स्थावरान्तान्प्रेत्य त्यक्त्वेमं देहमभिगच्छन्ति यथाकर्म यथाश्रुतम् ।

loka means those which show and enable us to enjoy (or suffer) the fruits of our past deeds viz. the births. Darkness here means that which does not allow us to see/know and the word *tamas* means *ajnaana* (ignorance).

आत्मानं घ्नन्तीत्यात्महनाः। के ते जनाः येऽविद्वांसः। कथं त आत्मानं नित्यं हिंसन्ति। अविद्यादोषेण विद्यमानस्यात्मनस्तिरस्करणात्। विद्यमानस्य आत्मनो यत्कार्यं फलमजरामरत्वादि संवेदनलक्षणं तद्धतस्येव तिरोभूतं भवतीति प्राकृताविद्वांसो जना आत्महन उच्यन्ते। तेन ह्यात्महननदोषेण संसरन्ति ते।

He who kills '*aatma*' (soul) is *aatmahanah*. How come anybody kill the immortal soul? When *aatma* identifies itself differently than what it really is on account of *avidya* (improper knowledge), the experience of true qualities like agelessness, immortality gets hidden. Hence, such an un-wise person is called as '*aatmahana*', the one who has destroyed

himself. Such an individual moves in the cycle of births and deaths because of this defect.

Madhwaachaarya: सुष्टु रमणविरुद्धत्वादसुराणां प्राप्यत्वाच्चासुर्याः।

Good enjoyment is *suryam*. The place where there can be no enjoyment is *asurya.* There is only extreme sorrow in that place. This apart, *asurya* also means the destination of *asuras* (evil persons).

न च रमन्त्यहो असदुपासनयाऽऽत्महनः इत्युक्तत्वात्।

He who practices improper knowledge is deprived of enjoyment and hence is called *aatmahanah*.

महादुःखैकहेतुत्वात् प्राप्यत्वादसुरैस्तथा।
असुर्या नाम ते लोकास्तन्यान्ति विमुखा हरौ ॥
इति च वामने।

The world where there is only extreme sorrow and that happens to be the destination of *asuras* (evil souls) is called *asurya.* It is here that those who do not worship lord *hari* land themselves up. - *Vaamana puraNa*

The soul is immortal and hence the word *aatmahana* is not intended to mean its destruction. It only means begetting extreme sorrow coupled with the total absence of pleasure. The quotation from *vaamana puraNa* provides this explanation.

ये के चेति नियम उक्तः।
नियमेन तमो यान्ति सर्वेऽपि विमुखा हरौ इति च।

The expression “all those who” (ये के च) indicates the rule. Those who turn their backs to lord *Hari* will invariably land themselves up in the aforesaid dark world.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोन्यानत्येति तिष्टत्तस्मिन्नपो मातरिश्वा दधाति ॥४॥

anejadekam manaso javeeyo
nainaddeva aapnuvan
poorvamarShat|
taddhaavatonyaan atyeti tiShtat
tasminnapo maatariSva dadhaati|4|

Sankaraachaarya: यस्यात्मनो हननादविद्वांसः संसरन्ति तद्विपर्ययेण विद्वांसो जना मुच्यन्ते ते नात्महनः तत् कीदृशमात्मतत्वमित्युच्यते।

It is said in the previous mantra that those who are not wise will keep moving in the cycle of births and deaths. They are *aatmahanah.* On the contrary, the wise break themselves out of this cycle. They are not *aatmahanah*. Then what is this knowledge, *aatmatatvam* that makes all this difference? It is explained hereunder:

अनेजत् न एजत् । एजृ कम्पने । कम्पनं चलनं स्वावस्थाप्रचुतिस्तद्वर्जितं सर्वदैकरूपमित्यर्थः। तच्चैकं सर्वभूतेषु मनसः सङ्कल्पादिलक्षणाद् जवीयो जववत्तरम्।

anejat means stable. It means absence of any change from the existing status. (Total absence of any change on account of time, growth, deterioration, acquisition, shredding etc). Thus it means eternal stability

in its form. That is one and only one and it is faster than the formation of thoughts in the minds of all living beings.

कथं विरुद्धमुच्यते । ध्रुवं निश्चितमिदं मनसो जवीय इति च ।

Is it not contradictory to say that it is immobile but faster than mind?

नैष दोषः । निरुपाध्युपाधिमत्वेनोपपत्तेः तत्र निरुपाधिकेन् स्वेन रूपेणोच्यते अनेजदेकमिति मनसोऽन्तःकरणस्य सङ्कल्पविकल्पलक्षणस्योपाधेरनुवर्तनाद् इह देहस्थस्य मनसो ब्रह्मलोकादिदूरगमनं सङ्कल्पेन क्षणमात्राद्भवतीत्यतो मनसो जविष्टत्वं लोके प्रसिद्धम्। तस्मिन् मनसि ब्रह्मलोकादीन्द्रुतं गच्छति सति प्रथमं प्राप्त इवात्मचैतन्यावभासो मनसो जवीय इत्याह ।

Not really. They fit in due to their contextual references. God is immobile in his original undivided form whereas he is faster than thought on account of his association with the formation of the thought in the mind.

Thought is considered to be the fastest on account of its reaching the farthest worlds like *brahma loka* the moment it is conceived, in a split second and it finds God even in that place and is hence God is considered faster than mind.

नैनद्देवा द्योतनाद्देवाश्चक्षुरादीन्द्रियाण्येतत्प्रकृतमात्मतत्वं नाप्नुवन्नप्राप्तवन्तः । तेभ्यो मनो जवीयः। मनोव्यापारव्यवहितत्वाद् आभासमात्रमपि आत्मनो नैव देवानां विषयीभवति ।

The gods (divine individuals) are called so because they illuminate (energize) the sense organs. These (functional) gods cannot reach God, the *aatma.* The god in charge of the mind discipline is the fastest amongst the gods. Even he cannot understand God. Since all perceptions happen through the co-ordination of mind, when mind itself cannot reach / understand God, God cannot be reached by any of these functional gods.

यस्माज्जवनान्मनसोऽपि पूर्वमर्षत् पूर्वमेव गतं व्योमवद्व्यापितत्वात् सर्वव्यापि तदात्मतत्वं सर्वसंसारधर्मवर्जितं स्वेन निरुपाधिकेन स्वरूपेणाविक्रियमेव सदुपाधिकृता: सर्वा: संसारविक्रिया अनुभवतीत्यविवेकिनां मूढानामनेकमिव च प्रतिदेहं प्रत्यवभासत इत्येतदाह।

Having been faster than the mind and thereby has reached every place before anyone could, this *aatmatatva* God, is omnipresent like space. He is devoid of all worldly attributes. He remains unaffected and alone but appears to the ignorant as dwelling in everybody and as involved in the worldly affairs. To dispel this belief, the upanishat says:

तद्धावतो दृतं गच्छतोऽन्यानात्मविलक्षणान्मनोवागिन्द्रिय–प्रभृतीनत्येति अतीत्य गच्छति इव । इवार्थं स्वयमेव दर्शयति तिष्ठदिति स्वयमविक्रियमेव सदित्यर्थ: ।

Even as he surpasses all speeding things like the mind, spoken words etc., he remains stable and immobile thereby exhibiting his stubbornness.

तस्मिन्नात्मतत्वे सति नित्यचैतन्यस्वभावे मातरिश्वा मातरि अन्तरिक्षे श्वयति गच्छतीति मातरिश्वा वायु: सर्वप्राणभृत् क्रियात्मको यदाश्रयणि

कार्यकरणजातानि यस्मिन्नोतानि प्रोतानि च यत्सूत्रसंज्ञकं सर्वस्य जगतो विधारयितृ स मातरिश्वा, अपः कर्माणि प्राणिनां चेष्टालक्ष्णानि अग्न्यादित्यपर्जन्यानां ज्वलनदहनप्रकाशाभिवर्षणादि– लक्षणानि दधाति विभजति इत्यर्थः।

Into this *aatmatatva* God, the Air god classifies the deeds of all beings. The terminology used in the upanishat is explained as under:

maatariShva: The one who moves in space (*maatari).* He is the one who is responsible for the life of every living being. He is the embodiment of activities. He enables all activity in the world. He stays in and out of all beings in the world and is their life support. Hence he is also called *sootra* the thread.

apah: The deeds. The work of every living being like burning and heating work of *agni* the fire god, lighting of *aaditya* the Sun god, raining of *parjanya* the rain god.

dadhaati: Divides (Classifies).

धारयतीति वा "भीषास्माद्वातः पवते" इत्यादि श्रुतिभ्यः। सर्वा हि कार्यकरणादिविक्रिया नित्यचैतन्यात्मस्वरूपे सर्वास्पदभूते सत्येव भवन्तीत्यर्थः।

Alternatively, the word *dadhaati* can be understood to mean "he who bears" based on the Vedic expressions like "Scared of him, the wind blows" etc. Everything that happens on account of cause and effect does so because of the action of God, the eternal embodiment of activity existing in every living being.

Madhwaachaarya: अनेजन्निर्भयत्वात्तदेकं प्राधान्यतस्तथा । सम्यग्ज्ञातुमशक्यत्वादगम्यं तत्सुरैरपि । स्वयं तु सर्वानगमत्पूर्वमेव स्वभावतः । अचिन्त्यशक्तितश्चैव सर्वगत्वाच्च तत्परम् । द्रवतोऽत्येति संतिष्ठत्तस्मिन्कर्माण्यधान्मरुत् । मरुत्येव यतश्चेष्टा सर्वा तां हरयेऽर्पयेदिति ब्रह्माण्डे । ऋष ज्ञाने ।

He (God) does not shake (unshivering) because he is fearless. He is referred to as “One” because he is the main. It is impossible to know him fully and hence is referred to as unreachable even by gods. He has naturally reached everything before anybody could do so. He could do so by virtue of his unimaginable capabilities and because he is omnipresent. Standing still, he overtakes all those who are running. The air god, *vaayu* offers him the *karma,* the deeds of everyone. Since it is *vaayu* who enables the performance of all tasks, he dedicates all the tasks to God. -*brahmaNda puraaNa.*

The root ‘Rsh’ in the word *poorvamarshat* means knowledge.

The term *anejat* (immobile) should be understood to mean fearlessness and not inertia or inactiveness. The word *poorvamarshat* means omniscience. He knows everything naturally, by virtue of his nature. He does not have to learn or put in efforts to know anything.

तदेजति तन्नेजति तद्दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्य(अस्य) बाह्यतः ॥५॥

tadejati tannejati taddoore
tadvantike |
tadantarasya sarvasya tadu
sarvasya (asya) baahyatah |5|

Sankaraachaarya: न मन्त्राणां जामितास्तीति पूर्वमन्त्रोक्तमप्यर्थं पुनराह ।

There is no restriction on repetitions for Veda. The meaning of what is expressed in the previous mantra is repeated here also.

तदात्मतत्वं यत्प्रकृतं तदेजति चलति तदेव नैजति स्वतो नैव चलति स्वतो अचलमेव सत् चलतीवेत्यर्थः । किञ्च तद्दूरे वर्षकोटिशतैरप्यविदुषामप्राप्यत्वाद् दूर इव । तद् उ अन्तिके इति च्छेदः । तद्वन्तिके समीपेऽत्यन्तमेव विदुषामात्मत्वान्न दूरेऽन्तिके च । तदन्तराभ्यन्तरेऽस्य स्रर्वस्य "य आत्मा सर्वान्तरः" इति श्रुतेः । अस्य सर्वस्य जगतो नामरूपक्रियात्मकस्य तदु अपि सर्वस्य अस्य बाह्यतो व्यापकत्वादाकाशवन्निरतिशयसूक्ष्मत्वाद् अन्तः । प्रज्ञानघन एव" इति च शासनान्निरन्तरं च ।

The hitherto referenced *aatmatatva,* God does not move. At the same time he moves. Remaining immobile, he himself moves. He is at a very far off distance that he cannot be reached by the unwise even after a hundred million years. Hence he is considered as remaining far away. He is not away. He is very near. He is the soul of the wise. He is there even between the far and near. He is as described by Veda, everywhere. He is beyond everything that can be identified by a name, shape or action in this world spread like space and He is even within the minutest of the minutes. He is referred to as *prajnaanaghana.* Hence there are no gaps within him. He is continuous in spite of being within the minutest and farther than the farthest.

Madhwaachaarya: तदेजति तत एव एजत्यन्यत् । तत्स्वयं नैजति ।
ततो बिभेति सर्वोऽपि न बिभेति हरिः स्वयम् ।
सर्वगतत्वात्स दूरे च बाह्येंऽतश्च समीपग ॥
इति तत्व संहितायाम् ।

God is not scared. He scares others. *tatvasamhita* says as under:

Everything is scared of him but he (Hari) has no fear. Since he is omnipresent, he is at the farthest places and also very near. He is within and outside of everything.

यस्तु सर्वाणि भूतान्यत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥६॥

yastu sarvaaNi
bhootanyatmnyevaanupaSyati
sarvabhooteShu chaatmaanam
tato na vijugupsate |6|

Sankaraachaarya: यः परिव्राड् मुमुक्षुः सर्वाणि भूतन्यव्यक्तादीनि स्थावरान्तानि अ्त्मन्येवानुपश्यत्यात्म– व्यतिरिक्तानि न पश्यतीत्यर्थः सर्व भूतेषु च तेष्वेव चात्मानं तेषाम् अपि भूतानां स्वमात्मानमात्मत्वेन यथास्य देहस्य कार्यकरणसङ्घातस्यात्मा अयं सर्वप्रत्यय साक्षिभूतश्चेतयिता केवलो निर्गुणोऽनेनैव स्वरूपेणाव्यक्तादीनां स्थावरान्तानामहमेवात्मेति सर्वभूतेषु चात्मानं निर्विशेषं यस्त्वनुपश्यति स ततस्तस्मादेव दर्शनान्न विजुगुप्सते विजुगुप्सां घृणां न करोति ।

The *sanyaasi* (One who has renounced the world) who is desirous of salvation finds everything right from *avyakta*, the minutest imperceivable form of matter to the huge material objects in God. In other words, he does not find them as any different from God. Not only that, he also finds God in all those objects.

The way, I am responsible for the activities of this body, it is me, who is no different than God in the natural unqualified form, is responsible for the activity of everything in this universe. Whoever realizes this fact will, on account of such realization, cease to discriminate.

प्राप्तस्यैवानुवादोऽयम् । सर्वा हि घृणात्मनोऽन्यद्दुष्टं पश्यतो भवति आत्मानमेवात्यन्तविशुद्धं निरन्तरं पश्यतो न घृणानिमित्तम् अर्थान्तरमस्तीति प्राप्तमेव । ततो न विजुगुप्सत इति ।

Thus it deduces as under. Everyone feels himself to be flawless and others as full of flaws. Once the aforesaid universality is realized, there is no reason for such discrimination.

Madhwaachaarya: सर्वगं परमात्मानं सर्वं च परमात्मनि । यः पश्येत्स भयाभावान्नात्मानं गोप्तुमिच्छति । इति सौकरायणश्रुतिः ।

Whoever finds every thing in God and God in everything; he has no fear and hence does not hide himself. This is quoted from the Vedic text of *soukaraayaNa.*

In the previous mantra, the omnipresence of God was explained. This one depicts the fruits of its understanding.

यस्मिन् सर्वाणि भूतन्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कश्शोक एकत्वमनुपश्यतः ॥७॥

yasmin sarvaaNi
bhootanyatmaivaabhoodvijaanatah|
tatra ko mohah kaSSoka
ekatvamanupaSyatah |7|

Sankaraachaarya*:* यस्मिन्काले यथोक्तात्मनि वा तान्येव भूतानि सर्वाणि परमार्थात्मदर्शनादात्मैवाभूद् आत्मैव संवृत्तः परमार्थवस्तु विज्ञानतस्तत्र तस्मिन्काले तत्रात्मनि वा को मोहः कः शोकः । शोकश्च मोहश्च कामकर्मबीजम् अजानतो भवति । न त्वात्मैकत्वं विशुद्धं गगनोपमं पश्यतः ।

At a time when one realizes that everything is in God or that they are nothing but God and thereby himself becomes God, he will then have no misapprehension and no suffering by virtue of that divine knowledge. Sufferings and misapprehension arise out of desire-laced acts. They do not affect the wise, who have realized unison of God like the sky with every being.

को मोहः कः शोक इति शोकमोहयोरविद्याकार्ययोराक्षेपेण असम्भवप्रदर्शनात् सकारणस्य संसारस्यात्यन्तमेवोच्छेदः प्रदर्शितो भवति ।

The upanishat says “where is misapprehension, where is sorrow” to strongly negate their existence in a person who has the aforesaid realization. Misapprehension and sorrow are the effect of improper knowledge. Once this cause is removed, it removes the very cycle of births and deaths.

Madhwaachaarya: यस्मिन्परमात्मनि सर्वभूतानि स परमात्मैव तत्र सर्वभूतेष्वभूत् । एवं सर्वभूतेष्वेकत्वेन परमात्मानं विजानतः कोमोहः ।

God, in whom everything is present, is present in everything. Whoever knows him this way has no misapprehensions.

Pippalaada Sruti (Vedic text) says as under:

यस्मिन्सर्वाणि भूतानि स आत्मा सर्वभूतगः ।
एवं सर्वत्र यो विष्णुं पश्यतेत्तस्य विजानतः ॥
को मोहः कोऽथवा शोकः स विष्णुं पर्यगाद्यत ।
इति पिप्पलादशाखायाम् ।

In whom everything is located, that God is within everything. Thus who ever visualizes *ViShnu* (another name of God), has no misapprehensions or sorrows since he has got (realized) God.

पूर्वोक्तानुवादेन शोकमोहाभावेऽपि विजानतश्चात्रोच्यते । अभ्यासश्च सर्वगतत्वस्य तात्पर्यद्योतनार्थः ।

While the previous mantra has explained fearlessness as the fruit of knowing the omnipresence of God, this extends it further to the removal of misapprehensions and sorrow as results of such realization. The repetitive expression of omnipresence is for its greater emphasis.

स पर्यगाच्छुक्र
मकायमव्रणमस्नाविरँशुद्धमपापविद्धम् ।
कविर्मनीषी परिभूस्वयम्भू याथातथ्यतोर्थान्
व्यदधाच्छाश्वतीभ्यस्स्माभ्यः ॥८॥

sa paryagaacchukram
akaayamavraNamasnaaviram
Suddhamapaapaviddham |

kavirmaneeshee paribhoosvayambhoo
yaathaathathyatorthaan
vyadadhaachaaSvateebhyassamaabhyah |8|

Sankaraachaarya*:* योऽयमतीतैर्मन्त्रैरुक्त आत्मा स स्वेन रूपेण किंलक्षण इत्याहायं मन्त्रः ।

This mantra gives us the characteristics of God in his original form.

स यथोक्त आत्मा पर्यगात्परि समन्तादगात् गतवान् आकाशवद्व्यापी इत्यर्थः । शुक्रं शुद्धं ज्योतिष्मद् दीप्तिमानित्यर्थः । अकायमशरीरो लिङ्शरीरवर्जित इत्यर्थः । अव्रणम् अक्षतम् । अस्नाविरं स्नावाः शिरा यस्मिन्न विद्यन्त इत्यस्नाविरम् । अव्रणमस्नाविरम् इत्याभ्यां स्थूलशरीरप्रतिभेधः । शुद्धं निर्मलम् अविद्यामलरहितमिति कारणशरिरप्रभेधः । अपापविद्धं धर्माधर्मादिपापवर्जितम् ।

Aforesaid God is encompassing everything and is omnipresent like space. He is pure and radiant. He is devoid of a body. He does not

have even the basic subtle covering called *linga Sareera*. He is free from injury / loss. He does not have the ligament tissue. These references of injury and ligaments convey that God does not have a material body. He is pure – is devoid of the impurity of wrongful knowledge, a body variant. He is devoid of the fruits of righteous and sinful acts.

शुक्रमित्यादीनि वचांसि पुंल्लिङ्गत्वेन परिणेयानि । स पर्यगादित्युपक्रम्य कविर्मनीषीत्यादिना पुंल्लिङ्गत्वेनोपसंहारात् ।

The above words *Sukram, akaayam, avraNam, asnaaviram, apaapaviddham* are referring to an object in neutral gender. They have to be interpreted as referring to masculine gender to match the further references like *kavi* etc.

कविः क्रान्तदर्शी सर्वदृक् । "नान्योऽतोऽस्ति द्रष्टा" इत्यादिश्रुतेः । मनीषी मनस ईषिता सर्वज्ञ ईश्वर इत्यर्थः । परिभूः सर्वेषां पर्युपरि भवतीति परिभूः । स्वयम्भूः स्वयमेव भवतीति । येषामुपरि भवति यश्चोपरि भवति स सर्वः स्वयमेव भवतीति स्वयम्भूः ।

He is *kavi* meaning, he who sees everything past present and future. The *Vedas* say that there is no one who has seen anything beyond what God has seen. He is *maneeshee*, the lord of mind – omniscient. He stays above everything. He manifests on his own.

स नित्यमुक्त ईश्वरो याथातथ्यतः सर्वज्ञत्वाद्यथातथाभावो याथातथ्यं तस्माद्यथाभूतकर्मफलसाधनतोऽर्थान् कर्तव्यपदार्थान् व्यदधाद्विहितवान् यथानुरूपं व्यभजदित्यर्थः शाश्वतीभ्यो नित्येभ्यः समाभ्यः संवत्सराख्येभ्यः प्रजापतिभ्य इत्यर्थः ।

God is eternally liberated and omniscient. Hence, he appropriates the fruits of their deeds to all beings right from *Brahma* the supreme amongst gods who is in-charge of creation. He does this at all times eternally.

अत्राद्येन मन्त्रेण सर्वैषणापरित्यागेन ज्ञाननिष्ठोक्ता प्रथमो वेदार्थः ईशा वास्यमिदं.......मा गृधः कस्यस्विद्धनम्" इति । अज्ञानां जिजीविषूणां ज्ञाननिष्ठासम्भवे कुर्वन्नेवेह कर्माणि......जिजीविषेत्" इति कर्मनिष्ठोक्ता द्वितीयो वेदार्थः ।

Through the first mantra "*eesaavasyamidam... kasyaswiddhanam"*, this Upanishat tells the progress through renunciation of desires on wealth, women and ones own off springs. This is for those who adopt the path of knowledge. As for others who cannot go in the path of knowledge but desire to live through, it preaches the performance of duties in the second mantra "*kurvanneveha... karmaaNi"*.

अनयोश्च निष्ठयोर्विभागो मन्त्रप्रदर्शितयोर्बृहदारण्यकेऽपि प्रदर्शितः "सोऽकामयत जाया मे स्यात्" इत्यादिना अज्ञस्य कामिनः कर्माणीति । "मन एवास्यात्मा वाग्जाया" इत्यादिवचनाद् अज्ञत्वं कामित्वं च कर्मनिष्ठस्य निश्चितमवगम्यते । तथा च तत्फलं सप्तान्नसर्गस्तेष्वात्मभावेनात्मस्वरूपावस्थानम् ।

Even the *BrihadaaraNyaka* Upanishat tells the same classification of paths through "The One who desires to have a wife" etc. It prescribes performance of *karma*, the tasks to those ignorant that have worldly desires. The sayings like "Mind is the individual and the voice is his wife" specify that ignorance and desire are definitely the qualities of those in the path of *karma*. The fruits of such activities are seven different kinds of food. These are:

1. cereals etc for humans, 2. *huta* and *3. prahuta* (both of them refer to offerings in sacrificial fire – they are food for gods). 4. Mind 5. Speech and 6. Breath (These three are food for the soul) and 7. Milk for animals.

जायद्येषणात्रयसंन्यासेन च आत्मविदां कर्मनिष्ठाप्रातिकू–ल्येनात्मस्वरूपनिष्ठैव दर्शिता "किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोकः" इत्यादिना । ये तु ज्ञाननिष्ठाः संन्यासिनस्तेभ्योऽसुर्या नाम त इत्यादिना अविद्वन्निन्दाद्वारेण आत्मनो याथात्म्यं स पर्यगाद् इत्येतदन्तैर्मन्त्रैरुपदिष्टम् । ते ह्यत्राधिकृता न कामिन इति । तथा च श्वेताश्वतराणां मन्त्रोपनिषदि "अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्घजुष्टम्""इत्यादि विभज्योक्तम् । ये तु कर्मिणः कर्मनिष्ठाः कर्म कुर्वन्त एव जिजीविषवः तेभ्य इदमुच्यते ।

Those who renounce the three desires of Wife, Wealth and Children are in the path of knowledge unlike those who engage themselves in the performance of duties. They say "what will I do with children when my world is God". It is for these persons that the Upanishat cautions against adopting wrong knowledge that leads to the dark worlds and preaches the true nature of God with the subsequent mantras till the last one "*sa paryagaat*...". Only those are eligible for the path of knowledge, who have renounced desires. So says *SwetaSwatara* Upanishat:

"(He) stated the highly sacred path of those in the supreme *aashrama* (renounced living) and adopted by the sages". These and other texts demarcate the path of *karma* from that of *jnaana,* knowledge. The following mantras are for those who are in the path of *karma* and like to live with it.

Madhwaachaarya: शुक्रं तच्छोकराहित्यादव्रणं नित्यपूर्णतः । पावनत्वात्सदा शुद्धमकायं लिङ्गवर्जनात् । स्थूलदेहस्य राहित्यादस्नाविरमुदहृतम् । एवं भूतोऽपि सार्वज्ञात्कविरित्येव शब्द्यते । ब्रह्मादिसर्वमनसां प्रकृतेर्मनसोऽपि च । ईशितृत्वान्मनीषी स परिभूः सर्वतो वरः । सदाऽनन्याश्रयत्वाच्च स्वयम्भूः परिकीर्तितः । स सत्यं जगदेतादृङ्नित्यमेव प्रवाहतः । अनाद्यनन्तकालेषु प्रवाहैकप्रकारतः । नियमेनैव ससृजे भगवान्पुरुषोत्तमः । सज्ज्ञानानन्दशीर्षोऽसौ सज्ज्ञानानन्दबाहुकः । सज्ज्ञानानन्ददेहश्च सज्ज्ञानानन्दपादवान् । एवं भूतो महाविष्णुर्यथार्थं जगदीदृशम् । अनाद्यनंतकालीनं ससर्जात्मेच्छेया प्रभुरिति वाराहे ।

Varaaha purana says: "*Sukram* means absence of *Soka*, Sorrow. *AvraNam* (that which is devoid of any loss) means eternally complete. He is *Suddham,* pure because he is the most sacred. He is *akaaya*, formless because he does not have *linga deha,* the subtlest of the coverings of soul. He is referred to as *asnaavira*, devoid of bone and flesh because he does not have any physical body. Even in the absence of any material body, he is omniscient and hence he is called *kavi*, the learned. He is the regulator of all mental activities of all beings including *prakriti*, the supreme goddess who is second to only the ultimate God (Vishnu) and *brahma* the creator of this universe. He is *paribhoo*, superior to everyone. He is *swayambhoo*, meaning ever independent. He does not depend on anybody for anything at any time. He always creates the realistic worlds like the present one continuously, one after the other like the water that flows in a river. He is omnipotent and is the supreme most being. (Is it then that he does not have any body? If so how can he be a creator, wise, regulator and so on? We see such activities in the world only with those who possess a body to accomplish such tasks. As if to answer this question, Varaaha purana explains further). He has a body made of nothing but *sajjnaanaaananda* 'truth, knowledge and pleasure' (This word has a

vast meaning and only one face of it as it appears when split in the simplest form is given here). His head is made of this substance, so are his hands. His body is of this substance as also his legs. Lord Vishnu characterized by such a body has been creating the realistic worlds like the one we are seeing. He has been creating them since time infinite and will do it eternally. He does all this out of his own will and he is capable of doing it independently".

It is seen in the world that if someone can create any thing, he does so with his body. Thus logically, if we say that God has created the universe he must be having a body. It is also seen in the world that whoever has a body has it growing and degenerating, bringing in pleasures and pains and so on. Thus, God must also be experiencing growth, degeneration, pains etc. If we say he has no form/body, he is not a creator. If we accept that he has a body, it becomes imperative that he has growth, degeneration, pains etc.

The above mantra and the quoted verses from *varaha puraNa,* step in to resolve this conflict. God does not have any material form / body that cause or facilitate sin and suffering in him. But is not formless. He has a body that is not materialistic. Whatever is seen is perpetrator of sin and suffering in the world is the materialistic body and He is beyond matter. He does not create the unrealistic illusory universe like the objects created by a magician. A magician creates or shows us non-existent objects using tricks since he is not capable of creating the realistic things. There is no such constraint for God. He is all capable and independent and hence creates the real objects.

In the previous two mantras, it is explained that the fruits of knowing the omnipresence of God is fearlessness, absence of pain, sorrow and misapprehensions. How does this happen? The Upanishat says, it is due to obtaining/reaching God. Well, it is something like obtaining / reaching an emperor. If we are with an emperor, he takes care of our needs. But he himself has pains and sufferings and hence is not capable of removing all our pains. Unlike an emperor, God does not have such

limitations. It is with this intention that the Upanishat explains his qualities in this mantra.

अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाꣳरताः ॥९॥

andhantamah praviSanti
yevidyaamupaasate |
tato bhooya iva te tamo ya
u vidyaayaagm rataah |9|

Sankaraachaarya*:* कथं पुनरेवमवगम्यते न तु सर्वेषाम् इति ।

How then is it known that these mantras are only for those in the path of *karma* and not for all?

उच्यते अकामिनः साध्यसाधनभेदोपमर्देन "यस्मिन् सर्वाणिभूतन्यात्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः" इति यदात्मैकत्वविज्ञानम् तत्र केनचित्कर्मणा ज्ञानान्तरेण वा ह्यमूढः समुच्चिचीषति । इह तु समुच्चेचीषया अविद्वदादिनिन्दा क्रियते । तत्र च यस्य ये न स्मुच्चयः सम्भवति न्यायतः शस्त्रतो वा तदिहोच्यते यद्दैवं वित्तं देवताविषयं ज्ञानं कर्मसम्बन्धित्वेनोपन्यस्तं न परमात्मज्ञानम् । "विद्यया देवलोकः" इति पृथक्फलश्रवणात् ।

The specialized knowledge of the oneness of soul and God as emphasized in the mantra "*yasmin sarvaaNi..*" is achieved by the understanding of the oneness of the cause an effect. This is

understood by those who are not fools through some *karma* or some other knowledge. This mantra, deplores the unwise etc who cannot comprehend the aforesaid oneness either through logic or through the scripts. The knowledge of duality is referred to as devine wealth that speaks of gods and the *karma* is not *paramaatma jnaanam* – the knowledge of God. Such knowledge gets us heaven as can be known from the script *vidyayaa devalokah.*

तयोर्ज्ञानकर्मणोरिह एकैकानुष्ठाननिन्दासमुच्चिचीषया न निन्दापरैव एकैकस्य पृथक्फलश्रवणात् "विद्यया तदारोहन्ति, "विद्यया देवलोकः, "न तत्र दक्षिणा यन्ति, "कर्मणा पितृलोकः" इति न हि शास्त्रविहितं किञ्चिदकर्तव्यतामियात् ।

The upanishat deplores practice of *jnaana* (knowledge) and *karma* (performance). This however is only for the purpose of laying emphasis. Otherwise, there would not have been preachings like "They ascend through knowledge", "Heaven is achieved through knowledge", "Those in the southern path (black magic, witchcraft etc) cannot reach there", "The world of *pitr* (departed souls) is achieved through the path of performance" that explain the fruits of knowledge and performance. Any thing prescribed by the scriptures cannot ever be a prohibited action.

तत्र अन्धन्तमोऽदर्शनात्मकं तमः प्रविशन्ति । के? येऽविद्यां विद्यया अन्या अविद्या तां कर्म इत्यर्थः, कर्मणो विद्याविरोधित्वात्, तामविद्याम् अग्निहोत्रादिलक्षणामेव केवलामुपासते तत्पराः सन्तोऽनुतिष्ठन्तीत्यभिप्रायः । ततस्तस्मादन्धात्मकात्तमसो भूय इव बहुतरमेव ते तमः प्रविशन्ति, के? कर्म हित्वा ये उ ये तु विद्यायामेव देवताज्ञान एव रता अभिरताः । तत्रावान्तरफलभेदं विद्याकर्मणोः

समुच्चयकारणमाह – अन्यथा फलवदफलवतोः सन्निहितयोरङ्गाङ्गितैव स्याद् इत्यर्थः ।

Here, *andhantamah* means blinding darkness. Who will land up in such blinding darkness? Those who practice *avidya* will enter it. Here *avidya* means, that which is different from *vidya* (knowledge). That means, those who are not in the path of knowledge but are in the path of *karma* (performance) only will land themselves up in the blinding darkness. But the path of performance is not in contradiction with the path of knowledge. Hence, it should be understood that those who exclusively adopt the path of performance like doing the *agnihotra* (sacrifice in fire) are the ones who reach the blinding darkness. And those who do not perform such duties but engage themselves only in the path of knowledge related to the other gods will land up in still worse dark worlds.

The path of Vidya (knowledge) and Karma (performance) are complementary in nature even through their intermediary fruits are different. Otherwise, their co-existence cannot be justified.

Madhwaachaarya: अन्यथोपासका ये तु तमोऽन्धं यान्त्यसंशयम् । ततोऽधिकमिव व्यक्तं यांति तेषामनिन्दकाः । तस्माद्यथास्वरूपं च नारायणमनामयम् । अयथार्थस्य निन्दां च ये विदुस्सह सज्जनाः ।

Quotes from Koorma puraaNa (as commentary for this and the subsequent 5 mantras):

There is no doubt that those who adopt the wrongful path will land up in the world of blinding darkness. But those who do not criticize those in the wrongful path will go to the still worse destinations. Hence he alone is a pious gentleman who knows the true nature of

flawless God (naaraayaNa) and also criticizes the wrongful knowledge.

It is very much in order to criticize the wrongful knowledge. Not only that criticism is in order, but also it is the need in so much as that of having proper knowledge.

अन्यदाहुर्विद्यया अन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१०॥

anyadevaahurvidyayaa
anyadaahuravidyayaa |
iti SuSruma dheeraaNaam ye
nastadvichachaksire |10|

Sankaraachaarya: अन्यत्पृथगेव विद्यया क्रियते फलमित्याहुर्वदन्ति "विद्यया देवलोकः," "विद्यया तदारोहन्ति" इति श्रुतेः । अन्यदाहुरविद्यया कर्मणा क्रियते, "कर्मणा पितृलोकः" इति श्रुतेः । इत्येवं शुश्रुम श्रुतवन्तो वयं धीराणां धीमतां वचनम् । ये आचार्या नोऽस्मभ्यं तत्कर्म च ज्ञानं च विचचक्षिरे व्याख्यातवन्तः तेषामयमागमः पारम्पर्यागत इत्यर्थः ।

The fruits of knowledge and performance are different. The Vedas say that knowledge brings us the divine worlds, it supports ascending to higher levels. The path of performance, referred to here as *avidya* brings us *pitr loka* the world of predecessors. We hear this from the learned. The teacher who taught us the paths of *vidya* and *karma* has explained this concept. Thus it is a perpetrated knowledge.

Madhwaachaarya: ते निन्दयाऽयथार्थस्य दु:खाज्ञानादिरूपिण: । दु:खाज्ञानादिसंतीर्णा: सुखज्ञानादिरूपिण: ।

Criticism of wrongful knowledge is not just because its practice has devastating results. It is also because its criticism bears a different fruit from the one brought by the proper knowledge. Practice of proper knowledge and Criticism of wrongful knowledge fetch us two different components of the ultimate *moksha*, the salvation.

विद्यांचाविद्यांच यस्तद्वेदोभयं सः ।
अविद्यया मृत्युम् तीर्त्वा विद्ययामृतमश्नुते ॥११॥

vidyaanchaavidyaancha
yastadvedobham sah |
avidyayaa mrityum teertvaa
vidyayaamritamaSnute |11|

Sankaraachaarya: यत एवमतो विद्यां चाविद्यां च देवताज्ञानं कर्म चेत्यर्थ: । यस्तदेतदुभयं सहैकेन पुरुषेण अनुष्ठेयं वेद तस्यैवं समुच्चयकारिण एव एकपुरुषार्थसम्बन्ध: क्रमेण स्यादित्युच्यते ।

Thus whoever understands to follow the dual path of divine knowledge and performance, he will gradually obtain the comprehensive fruits of *moksha*, the ultimate salvation.

अविद्यया कर्मणा अग्निहोत्रादिना मृत्युं स्वाभाविकं कर्म ज्ञानं च मृत्युशब्दवाच्यमुभयं तीर्त्वा अतिक्रम्य विद्यया देवताज्ञानेनामृतं देवतात्मभावमश्नुते प्राप्नोति । तद्ध्यमृतमुच्यते यद्देवतात्मगमनम् ।

Through the path of *avidya*, meaning *karma*, the order of performance of prescribed tasks like *agnihotra* (sacrifices) one surpasses the natural death and also the knowledge of *karma* known as "death". And with the divine knowledge, he achieves oneness with God. This oneness with God is called *amrita*, salvation.

Madhwaachaarya: यथार्थस्य परिज्ञानात्सुखज्ञानादिरूपताम् ।

Proper knowledge fetches the salvation that is characterized by pleasure and knowledge. One overcomes the misery, symbolically expressed as death through the acts of criticism of improper knowledge and achieves salvation through the practice of proper knowledge.

अधंतमः प्रविशन्ति येऽसंभूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्यारताः ॥१२॥

andhantamah praviSanti
yesambhootimupaasate |
tato bhooya iva te tamo ya vu
sambhootyaagm rataah |12|

Sankaraachaarya*:* अन्धं तमः प्रविशन्ति ये असम्भूतिं सम्भवनं सम्भूतिः सा यस्य कार्यस्य सा सम्भूतिः, तस्या अन्या असम्भूतिः प्रकृतिः कारणमविद्या अव्याकृताख्या तामसम्भूतिमव्याकृताख्यां प्रकृतिं कारणमविद्यां कामकर्मबीजभूतामदर्शनात्मिकां उपासते ये ते तदनुरूपमेवान्धं तमोऽदर्शनात्मकं प्रविशन्ति । ततस्तस्मादपि भूयो बहुतरमिव तमः प्रविशन्ति य उ सम्भूत्यां कार्यब्रह्मणि हिरण्यगर्भाख्ये रताः ।

That which causes an object is called *sambhooti*, the cause. The one that is not a cause is *asambhooti*. This is *prakriti*, the minutest form of matter. The cause of this *prakriti* is *avidyaa*, the wrongful knowledge. This *prakriti* is also called *avyaakrita*, the un-manifest. This is the root of all material desires. He, who worships this un-manifest subtle matter and its cause the wrongful blind knowledge, will accordingly enter the blinding darkness. The one who worships *kaarya brahma*, (the god with four heads and is popularly known as the creator of the universe) also known as hiraNyagarbha (the one with golden womb), will enter the still darker worlds.

Madhwaachaarya: यान्त्येवं सृष्टिकर्तृत्वं नांगीकुर्वन्ति ये नराः । तेऽपि यान्ति तमो घोरं तथा संहारकर्तृताम् ।

Similar to what has been told with reference to the practice of wrongful knowledge, the one who does not accept God as the creator of this universe will go to the dark worlds called *andhantamas*. Those who do not accept God as the destructor (who profess that God is only the creator but not the destructor) will land themselves up in still darker worlds.

अन्यदेवाहुस्संभवादन्यदाहुरसंभवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१३॥

anyadevaahussambhavaad
anyadaahurasambhavaat |
iti SuSruma dheeraaNaam ye
nastadvichachaxire |13|

Sankaraachaarya: अधुनोभयोरुपासनयोः समुच्चयकारणमवयवफलभेदमाह –

Now, the results of practice in the two different paths are explained comprehensively.

अन्यदेव पृथगेवाहुः फलं सम्भवात्सम्भृतेः कार्यब्रह्मोपासनादणिमाद्यैश्वर्यलक्षणं व्याख्यातवन्त इत्यर्थः । तथा च अन्यदाहुरसम्भवात् असम्भृतेरव्याकृताद् अव्याकृतोपासनात् । यदुक्तमन्धन्तमः प्रविशन्तीति प्रकृतिलय इति च पौराणिकैरुच्यत इत्येवं शुश्रुम धीराणां वचनं ये नस्तद्विचचक्षिरे व्याकृताव्याकृतोपासनफलं व्याख्यातवन्त इत्यर्थः ।

The fruits of worshipping *kaaryabrahma* are different. They are, begetting the extraordinary powers like condensing oneselves to a miniature size or growing to a huge size etc. Those who practice the path of *avyakrta,* the un-manifest matter, will go to the dark worlds, rather they get merged with the matter. We learn this from the words of the learned persons and through *puraaNa*s.

Madhwaachaarya: नांगीकुर्वन्ति तेऽप्येवं तस्मात् सर्वगुणात्मकम् । सर्वकर्तारमीशेशं सर्वसंहारकारणम् ।

Thus, those who do not accept God as full of all qualities, as the creator of everything, as the lord of all lords, as the destructor of everything will enter the dark or darker worlds as described above.

सम्भूतिं च विनाशं च यस्तद्वेदोभयꣳसह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥१४॥

sambhootim cha vinaaSam cha
yastadvedobhayagm saha |
vinaaSena mrityum teertvaa
sambhootyaamritamaSnute |14|

Sankaraachaarya: सम्भूतिं च विनाशं च यस्तद्वेदोभयꣳसह विनाशो धर्मो यस्य कार्यस्य स तेन धर्मिणा अभेदेन उच्यते विनाश इति, तेन तदुपासनेन अनैश्वर्यादधर्मकामादिदोषजातं च मृत्युं तीर्त्वा हिरण्यगर्भोपासनेनाप्ति ह्यणिमादिप्राप्तिः फलम्, तेनानैश्वर्यादिमृत्युमतीत्य असम्भूत्या अव्याकृतोपासनया अमृतं प्रकृतिलयलक्षणमश्नुते ।

This explains the impact of two things viz. *sambhooti* (Creation) and *vinaaSa* (Destruction). That, by its very nature is destroyable is referred to here as *vinaaSa*. He, who practices, believes in achieving these perishables, surpasses the death, a resultant of the ignominious flaw arising out of the desire for the forbidden and achieves, on account of worshipping *brahma,* the special prowess of *aNima* (The capacity to shrink oneself to a minute size) etc. Similarly, the one who practices *asambhooti,* the unmanifest, will achieve the eternity that is characterized by the detachment from the matter.

सम्भूतिं च विनाशं चेत्यत्रावर्णलोपेन निर्देशो द्रष्टव्यः प्रकृतिलयफल श्रुत्यनुरोधात् ।

The absence of the required letter ‘a’ (in sambhootim and vinaaSam) is indicative of the loss / detachment of matter as the fruit of the aforesaid worship/practice.

मानुषदैववित्तसाध्यं फलं शास्त्रलक्षणम् प्रकृतिलयान्तम् । एतावती संसारगतिः । अतः परं पूर्वोक्तमात्मैवाभूद्विजानत इति सर्वात्मभाव एव सर्वैषणासंन्यासज्ञाननिष्ठाफलम् । एवं द्विप्रकारः प्रवृत्तिनिवृत्तिलक्षणो वेदार्थोऽत्र प्रकाशितः । तत्र प्रवृत्तिलक्षणस्य वेदार्थस्य विधिनितिषेधलक्षणस्य कृत्स्नस्य प्रकाशने प्रवर्ग्यान्तं ब्राह्मणमुपयुक्तम् । निवृत्तिलक्षणस्य वेदार्थस्य प्रकाशनेऽत ऊर्ध्वं बृहदारण्यकमुपयुक्तम् ।

Anything that is quoted in the scripts as achievable with the help of human or divine resources does not extend beyond the limits of matter. The world, the cycle of births and deaths also cannot move beyond this. What surpasses this limit is the concept of sarvaatma, the oneness of everything with god, the resultant of renouncement of all desires and progression in the path of knowledge as preached in the previous mantra, aatmaivaabhoot... Thus the braahmaNa (a section of Veda) is helpful in driving home the two paths of achievement. The *brihadaaraNyaka* (upanishat) is useful in the understanding of things beyond this, viz. renouncement.

तत्र निषेकादिश्मशानान्तं कर्म कुर्वन् जिजीविषिद्यो विद्यया सहापरब्रह्मविषयया तदुक्तं ’विद्यां चाविद्यां च यस्तद्वेदोभयँसह । अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते’ इति ।

Thus the discussion on the practice of *vidya and avidya* etc. is meant for those who have a desire to live their entire life, right from their conception in their mothers’ womb till the last breath. The term *vidya* in this context refers to the knowledge of functional God.

Madhwaachaarya: यो वेद संहृतिज्ञानात् देहबन्धाद्विमुच्यते । सुखज्ञानादिकर्तृत्वज्ञानात् तद्व्यक्तिमाव्रजेत् । सर्वदोषविनिर्मुक्तं गुणरूपंजनार्दनम् । जानीयान्न गुणानां च भागहानिं प्रकल्पयेत् । नमुक्तानामपि हरेस्साम्यं विष्णोरभिन्नताम् । नैव प्रचिन्तयेत्तस्मात् ब्रह्मादेस्साम्यमेव वा । मानुषादिविरिञ्चान्तं तारतम्यं विमुक्तिगम् । ततो विष्णोः परोत्कर्षं सम्यग्ज्ञात्वा विमुच्यत इति कौर्मे ।

Thus he who understands the above will get released from the cycle of births and deaths on account of knowing God as the destroyer of all. Similarly, the inherent qualities like pleasure and knowledge get manifested on account of knowing that God is the creator of everything including the pleasure and knowledge in every individual.

It shall be understood that

1. God (also known by the name Janaardhana) is devoid of any kind of defect or negative qualities,
2. He is the embodiment of all good qualities,
3. None of his good qualities are fractional (each one is complete and unlimited), that even after salvation no one can be equal to him or become one with him,
4. He shall never be understood as equal to anyone including the four-headed Brahma, the supreme amongst gods,
5. All beings right from the humans to the four-headed Brahma have a hierarchical gradation even after their salvation,
6. God (also known by the name ViShnu) is the supreme most at all times.

By understanding the above, one will achieve *moksha,* salvation.

All the above (presented as commentary for the mantras 9, 10,11,12, 13 and 14) are quoted from *koorma puraaNa*. (Madhwacharya has a typical style of just quoting from the ancient texts as commentary for

the mantras. He adds a word or two only if the quotes need an explanation for better clarity. Here the quoted texts are unambiguous and hence he has not put any additional explanation. It is often surprising that *puraaNas* have some of their contents that typically look like commentaries to the tough Upanishats).

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१५॥

hiraNmayena paatreNa
satyasyaapihitam mukham |
tatvam pooShannapaavriNu
satyadharmaaya driShtaye |15|

Sankaraachaarya: तत्र केन मार्गेणामृतत्वमश्नुत इत्युच्यते । तद्यत्तत्सत्यमसौ स आदित्यो य एव एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणोऽक्षन्पुरुष एतदुभय७सत्यम् । ब्रह्मोपासीनो यथोक्तकर्मकृच्च यः सोऽन्तकाले प्राप्ते सत्यात्मानमात्मनः प्राप्तिद्वारं याचते 'हिरण्मयेन पात्रेण' इति ।

The path of salvation is explained here. That which is true is *aaditya* (Sun). The one who is inside this spherical solar object is also Him. He is also found in the right eye of humans. Both of these are true. He who practices the path of *brahma* and also the one who practices prescribed *karma* ultimately prays the God for the righteous path of achieving oneness with him. The prayer runs thus:

हिरण्मयमिव हिरण्मयं ज्योतिर्मयमित्येतत् । तेन पात्रेणेव अपिधानभूतेन सत्यस्यैवादित्यमण्डलस्थस्य ब्रह्मणोऽपिहितं आच्छादितं मुखं द्वारम् ।

तत्वं हे पूषन्नपावृण्वपसारय सत्यस्य उपासनात्सत्यं धर्मो यस्य मम सोऽहं सत्यधर्मा तस्मै मह्यमथवा यथाभूतस्य धर्मस्यानुष्ठाने दृष्टये तव सत्यात्मन उपलब्धये ।

That which is very much like *hiraNya,* gold is *hiraNmayam* – Luminescent. God who is referred to as *satya,* truth is dwelling inside this solar sphere and the path to reach him is covered by this luminous solar aura. O! Sun, please uncover this aura to allow me, the one who has inculcated the worship of this Truth to see Him. Please uncover to facilitate the worship of the Truth by looking at its true form.

Madhwaachaarya: "पात्रं हिरण्मयं सूर्यमण्डलं समुदाहृतम् । विष्णोस्सत्यस्य तेनैव सर्वदाऽपिहितं मुखम् । तत्तु पूर्णत्वतः पूषा विष्णुर्दर्शयति स्वयम् । सत्यधर्माय भक्ताय प्रधानज्ञानरूपतः ।

Quotes from brahmaaNDa Puraana: The solar sphere is referred to as the golden plate. The face of Vishnu, also referred to as Truth is always covered by this plate. Vishnu is called *poosha* meaning "the complete" because he is the embodiment of knowledge. He only will exhibit his face to his devotee who is in the righteous path.

Thus, this mantra makes it amply clear that no one can claim witnessing God as a matter of right by virtue of his knowledge, practice of a particular path etc. It is the exclusive privilege of God to exhibit himself to whomsoever he desires so to do.

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥१६॥

pooshan ekarShe yama soorya
praajaapatya vyooha raSmeen
samooha |
tejo yatte roopam kalyaanatamam
tatte paSyaami | 16 |

योसावसौ पुरुषस्सोऽहमस्मि ॥१७॥

yosavasau puruShassohamasmi |17|

Sankaraachaarya: हे पूषन्! जगतः पोषणात्पूषा रविस्तथैक एव ऋषति गच्छति इत्येकर्षिः – हे एकर्षे! तथा सर्वस्य संयमनाद्यमः – हे यम! तथा रश्मीनां प्राणानां रसानाञ्च स्वीकरणात् सूर्यः – हे सूर्य! प्रजापतेरपत्यं प्राजापत्यः – हे प्राजापत्य! व्यूह विगमय रश्मीन्स्वान् । समूह एकीकुरु उपसंहर ते तेजस्तापकं ज्योतिः ।

O! Pooshan, Sun. Sun is called pooshan since he does poshaNa (provides food) of the world. O! ekarshi, the one who moves in solitude. O! yama, the regulator. O! soorya, the one who sucks in lives and liquids. O! praajaapatya, son of prajaapati. Remove thy rays, bundle them up. Subside the hot glow.

यत्ते तव रूपं कल्याणतमं अत्यन्तशोभनं तत्ते तवात्मनः प्रसादात् पश्यमि । किञ्चाहं न तु त्वां भृत्यवद्याचे योऽसावादित्यमण्डलस्थो

व्याहृत्यवयवः पुरुषः पुरुषाकारत्वात्पूर्णं वानेन प्राणबुद्ध्यात्मना जगत्समस्तमिति पुरुषः सोऽहमस्मि भवामि ।

I would like to see your most sacred form by your grace. But I do not beg like a servant. The one who is inside the glorious solar aura, who is in the human form but complete (purushah), who is this entire world inclusive of the living and intelligent beings, is me. I am he.

Madhwaachaarya: विष्णुरेकऋषिर्ज्ञेयो यमो नियमनाद्धरिः । सूर्यस्स सूरिगम्यत्वात्प्राजापत्यः प्रजापतेः । विशेषेणैव गम्यत्वादहं चासावहेयतः ।

Vishnu is *ekarshi* and is to be known. He is *yama* because he regulates (does *niyamana*). He is *soorya* because he is the destination for all the wise men (*soori*). He is especially the destination for *prajaapati* (Brahma, the creator) and hence is *praajaapatya*. He is *aham* because he is *aheya* (sacred).

The word *eka* means *pradhana* (main) and *Rsh* means knowledge. Thus, *ekarshi* means the one who is the principal embodiment of knowledge. This means that God has the in-depth knowledge of everything by his very nature.

अस्मि नित्यास्तितामानात्सर्वजीवेषु संस्थितः । स्वयं तु सर्वजीवेभ्यो व्यतिरिक्तः परो हरिः । स क्रतुर्ज्ञानरूपत्वादग्निरंगप्रणेतृत" इति ब्रह्माण्डे ।

सत्यं ब्रह्म हृदये धारयतीति सत्यधर्मा ।

एकोऽसौशब्दः प्राणे स्थित इति ।

He is present in all living beings at all times and is known as such. However, he is different from all beings and is superior to them all. He is called "krata" because he is the embodiment of knowledge. He is also called "agni" because he leads *anga* (the body or the world). This (the commentary to mantra-15) is quoted from BrahmaaNDa purana.

After closing the quote, aacharya puts forth his explanations to the words that were not covered therein.

He who bears *satya*, God in his heart is called "satyadharma" - devotee.

There are two "asou" words in the above mantra. One of them means "he who dwels in *asu, praaNa*". The other word means "This person (God)".

There are two components in the word "*asmi*" viz. "*asa*" (ever present in all living beings) and "*mi*" (known).

वायुरनिलममृतमथेदं भस्मान्त॑शरीरम् ।
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥१८॥

vaayuranilamathedam bhasmaantagm
Sareeram |
Om krato smara kritam smara
krato smara kritam smara |18|

Sankaraachaarya*:* अथेदानीं मम मरिष्यतो वायुः प्राणोऽध्यात्मपरिच्छेदं हित्वाधिदैवतात्मानं सर्वात्मकमनिलममृतं सूत्रात्मानं प्रतिपद्यतामिति वाक्यशेषः । लिङ्गं चेदं ज्ञानकर्मसंस्कृतमुत्क्रामत्विति द्रष्टव्यं, मार्गयाचनसामर्थ्यात् । अथेदं शरीरमग्नौ हुतं भस्मान्तं भूयात् ।

When I die, the *praaNa vaayu* sets out of this body and joins his all pervasive divine immortal form called *sootra*. This is the indicative expression of the fact of the soul cultured with knowledge and *karma phala* leaving the body. Then, the body will be burnt to ashes.

ओमति यथोपासनं ॐप्रतीकात्मकत्वात्सत्यात्मकं अग्न्याख्यं ब्रह्माभेदेनोच्यते । हे क्रतो! सङ्कल्पात्मक! स्मर यन्मम स्मर्तव्यं तस्य कालोऽयं प्रत्युपस्थितोऽतः स्मर । एतावन्तं कालं भवितं कृतमग्रे स्मर यन्मया बाल्यप्रभृत्यनुष्ठितं कर्म तच्च स्मर । क्रतो स्मर कृतं स्मरेति पुनर्वचनमादरार्थम् ।

Here, the word Om is for worshiping the one identified by that word, the one who is the embodiment of Truth, who is also called as *agni* and who is none other than Brahma, the God. O! *kratu*, the embodiment of decision, remember all those deeds of mine that are worth remembering. It is time to remember whatever has been done till now. Whatever is being done henceforth, do remember even that. Do remember all of my performance done ever since my childhood.

The repetitive words are to indicate the sincerity of the prayer.

Madhwaachaarya: यस्मिन्नयं स्थितः सोऽप्यमृतः किमु परः । अः ब्रह्मैव निलयनं यस्य वायोः सोऽनिलम् ।

“अतिरोहितविज्ञानाद्वायुरप्यमृतः स्मृतः । मुख्यामृतः स्वयं रामः परमात्मा सनातन” इति रामसंहितायाम् ।

When the one who is staying in God is himself immortal it is amply evident that God is immortal. With this message, the word *anila* is used as an adjective to *vaayu*, the life god. The word *anila* literally means the one who has *“a”* (God) as his residence. It is generally understood that only God and godess Laxmi are immortal and all others have to face separation from their body. How then, *vaayu* is referred to as immortal here. In answer, the Acharya quotes from “raama samhita” as under:

“Since *vaayu* retains his knowledge and awareness at all times, he is also considered as immortal. The real immortal is God who is eternal”.

Thus, this mantra emphasizes on the eternal nature of God even though he dwells in mortal bodies of others. The mortal bodies of us and other living beings meet an end one day. But *vaayu* and God remain unaffected with the same.

अग्ने नय सुपथा राये अस्मान्विश्वानि
देव वयुनानि विद्वान् ।
युयोध्यस्माज्जुहुराणमेनो भूयिष्ठां ते
नम उक्तिं विधेम ॥१९॥

agne naya supathaa raaye asmaan
viShva vayunaani vidvaan |
yuyodhyasmaajjuhuraaNameno
bhooyiShThaam te nama uktim vidhema |19|

Sankaraachaarya: हे अग्ने! नय गमय सुपथा शोभनेन मार्गेण । सुपथेति विशेषणं दक्षिणमार्गनिवृत्त्यर्थम् । निर्विषण्णोऽहं दक्षिणेन मार्गेण गतागतलक्षणेनातो याचे त्वां पुनः पुनर्गमनागमनवर्जितेन शोभनेन पथा नय । रये कर्मफलभोगायेत्यर्थः, अस्मान्यथोक्तधर्मफलविशिष्टान् विश्वानि सर्वाणि हे देव! वयुनानि कर्माणि प्रज्ञानानि वा विद्वाञ्जानन् ।

O! Agni, take me through the fair path. The word “fair” is used to indicate that the path shall not be southern. The southern path is characterized by its returnable nature. Hence, I beg you again and again to take me through a path that does not take the traveler back and is fair. Take me in the proper path to facilitate enjoyment of the fruits of karma having known all those deeds performed, by their prescribed fruits and me.

किञ्च युयोधि वियोजय विनाशय अस्मदस्मत्तो जुहुराणं कुटिलं वञ्चनात्मकमेनः पापम् । ततो वयं वि शुद्धाः सन्त इष्टं प्राप्स्याम इत्यभिप्रायः । किन्तु वयमिदानीं ते न शक्नुमः परिचर्यां कर्तुम् । भूयिष्ठां बहुतरां ते तुभ्यं नम उक्तिं नमस्कारवचनं विधेम नमस्कारेण परिचरेम इत्यर्थः ।

Further, please isolate us from the cunning sins. Verbal sin is called *paapam*. With that, having purified ourselves, we will attain the desired (*moksha*). However we are not able to serve you. We offer you plenty of salutations. We serve you through these salutations.

’अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते’, ’विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते’ इति श्रुत्या केचित्संशयं कुर्वन्ति । अतस्तन्निराकरणार्थं संक्षेपतो विचारणां करिष्यामः ॥

On hearing the texts “after surpassing the death with v*idya*, one attains salvation through a*vidya*” and “after surpassing death with destruction, one achieves salvation through creation”, a few get confused. Hence we will discuss it in brief hereunder.

तत्र तावत्किन्निमित्तः संशय इत्युच्यते ।

Now what is causing the confusion?

विद्याशब्देन मुख्या परमात्मविद्यैव कस्मान्न गृह्यतेऽमृतत्वञ्च ।

Why is “*vidya”* not understood to mean the knowledge of the supreme God and “*amrita”* as Salvation?

ननूक्तायाः परमात्मविद्यायाः कर्मणश्च विरोधात्समुच्चयानुपपत्तिः ।

Does it not then contradict the purports of *paramaatma vidya* (Knowledge of supreme God) and of *karma* (path of performance), thereby disrupting their complementary nature?

सत्यम् । विरोधस्तु नावगम्यते विरोधाविरोधयोः शास्त्रप्रमाणकत्वात् ।

Ture. But contradiction is not perceived here. Any contradiction can be only based on supportive evidence from scripts.

यथाऽविद्यानुष्ठानं विद्योपासनञ्च शास्त्रप्रमाणकं तथा तद्विरोधाविरोधावपि ।

Just the way practicing *vidya* and deploring *avidya* are scripturally authentic, even their contradiction or otherwise (are also authentic).

यथा च न हिंस्यात्सर्वा भूतानीति शास्त्रादवगतं पुनः शास्त्रेणैव बाध्यतेऽध्वरे पशुं हिंस्यादिति ।

An example of the kind is where the scriptures mandate that there shall be no cruelty towards animals but then contradict by prescribing animal sacrifice in the *yajna.*

एवं विद्याविद्ययोरपि स्यात् । विद्याकर्मणोश्च समुच्चयः ।

Similar is the case with *vidya* and *avidya.* So is the case of the co-existance of *vidya* and *karma.*

न "दूरमेते विपरीते विषूचीं अविद्या या च विद्या" इति श्रुतेः ।

Nay. The aforesaid exception cannot be applied here. The scriptures aver that *vidya* and *avidya* are different and opposite in meaning.

विद्यां चाविद्यांचेति वचनादविरोध इति चेत्?

Is it not that there is no contradiction on account of the very words of the upanishat viz. "vidyaam ca avidyaam ca" etc.?

न । हेतुस्वरूपफलविरोधात् ।

No. They are different by their nature and the benefits they bestow.

विद्याविद्याविरोधाविरोधयोर्विकल्पासम्भवात् समुच्चयविधानात् अविरोध एवेति चेत् ?

There cannot be any conflict in the contradiction or otherwise between *vidya* and *avidya* and as such they can only be complementary. Is not it?

न । सहसंभवानुपपत्तेः ।

No, they cannot coexist.

क्रमेणैकाश्रये स्यातां विद्याविद्ये इति चेत्?

Why not *vidya* and *avidya* exist at the same place one after the other?

न । विद्योत्पत्तौ अविद्याया ह्यस्तत्वात्तदाश्रयेऽविद्यानुपपत्तेः । न ह्यग्निरुष्णः प्रकाशश्चेति विज्ञानोत्पत्तौ यस्मिन्नाश्रये तदुत्पन्नं तस्मिन्नेवा श्रये शीतोऽग्निरप्रकाशो वेत्यविद्याया उत्पत्तिर्नापि संशयोऽज्ञानं वा "यस्मिन्सर्वाणि भूतन्यात्मैवाभूद्विजानतः । तत्र को मोहः कः शोकः एक त्वमनुपश्यतः" इति शोकमोहाद्यसंभवश्रुतेः । अविद्यासंभवात्तदुपादानस्य कर्मणोऽप्यनुपपत्तिम् अवोचाम ।

No. with the onset of *vidya,* the *avidya* extinguishes. Hence there is no question of both of them staying in the same substratum. When the fire, that is characterized by its heat and light, flares up, we cannot find, in the same place, a cold and glowless fire. Similarly when *vidya* sets in, there is neither *avidya* nor any doubt. The vedic text "yasmin sarvaaNi...ekatvamanupaSyatah" confirms that there is neither pain nor illusion with the onset of knowledge. Since *avidya*, the cause of *karma* does not exist, we say that even *karma* subsides.

अमृतमश्नुत इत्यापेक्षिकं अमृतम् । विद्याशब्देन परमात्मविद्याग्रहणे हिरण्मयेनेत्यादिना द्वारमार्गादियाचनमुपपन्नं स्यात् । तस्मादुपासनया समुच्चयो न परमात्मविज्ञानेनेति यथास्माभिर्व्याख्यात एव मन्त्राणामर्थमित्युपरम्यते ।

"amritamasnute" - *amritam*, the salvation is the sought after thing. If we interpret *vidya* as the knowledge of the supreme god, the appeal for opening the path through "hiranmayena.." etc. will not be relevant. Hence, we conclude that our interpretation that *vidya* does not refer to *paramaatmavijyaana*, the specialized knowledge of the supreme God is apt for the mantra.

Madhwaachaarya*:* वयुनं ज्ञानम् । त्वद्दत्तया वयुनयेदमाचष्ट विश्वमिति वचनात् । जुहुराणं अस्मान् अल्पीकुर्वत् । युयोधि वियोजय । यदस्मान्कुरुतेऽत्यल्पांस्तदेनोऽस्मद्वियोजय । नय नो मोक्षवित्तायेत्यस्तौद्यज्ञं मनुस्वराडिति स्कान्दे । युयुवियोग इति धातुः । भक्तिज्ञानाभ्यां भूयिष्ठां नम उक्तिं विधेम ॥

"*Vayunam*" means knowledge. There is usage of the kind to indicate this meaning for *vayuna*. The word "*juhuraaNam*" means belittling. "*yuyodhi*" means isolate. The aacharya quotes from *skaanda puraaNa* as under:

The manu prayed God in the name of *yajna* as follows: "Please isolate us from whatever that would belittle us. Lead us to the wealth of salvation".

We prostrate to you profusely with devotion and knowledge.

Acharya concludes with his prayer:

पूर्णशक्तिचिदानन्दश्रीतेजःस्पष्टमूर्तये ।
ममाभ्यधिकमित्राय नमो नारायणाय ते ॥

Salutations to *naaraayaNa* who is complete and clear embodiment of power, knowledge, bliss, wealth, and energy and who is my closest friend.

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचितमीशावास्यो–पनिषद्भाष्यं समाप्तम् ॥

। अच्युताय नमः अनन्ताय नमः गोविन्दाय नमः ।

** श्रीकृष्णार्पणमस्तु **